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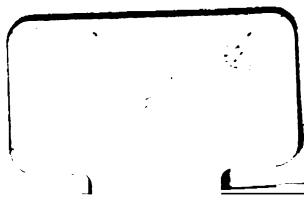
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THOUGHTS ON THE ADVANCEMENT OF
ACADEMICAL EDUCATION IN
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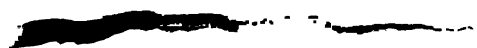
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THOUGHTS

ON



THOUGHTS
ON
THE ADVANCEMENT
OF
ACADEMICAL EDUCATION
IN
ENGLAND, //

BY JAMES YATES, M. A.

FELLOW OF THE LINNÆAN AND GEOLOGICAL SOCIETIES.

SECOND EDITION.

I pregiudizj volgari, sì facilmente ricevuti, e sostenuti sì caldamente negli scorsi secoli, quando ogni città, ogni università, ogni pubblico corpo pensava di non esser celebre abbastanza, se non traeva la sua origine dai secoli più rimoti, sono omai interamente svaniti; e si è finalmente conosciuto, che non è già l'antichità dell' origine, ma il valore e il merito de' suoi professori, che rendono le università celebri ed immortali.

TIRABOSCHI STORIA DELLA LITTER. ITAL.

LONDON:
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1827.

Edinc 35.18.27

1853 Aug
Book of Miss ^{Wm} ~~Wm~~ ^{Wm} ~~Wm~~

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PREFACE

TO

THE SECOND EDITION.

THE following pages were written with the design of directing the attention of the various bodies of religionists in England to the benefits, which might be expected to ensue both to their several Churches and to the nation at large, from the establishment of a University free from all sectarian distinctions. In aiming at this object, the Author was induced to enter much more fully than he at first intended into the consideration of the plan on which such an Institution might be formed; and he the rather indulged himself in this pleasing inquiry, because it appeared that no work had been published in the English language, containing any collected details of facts, or any general examination of this highly interesting question.

Although the project of the "University of London" was formed while the thoughts of the Author were engaged upon the present subject, yet, having had no opportunity of communicating with the distinguished promoters of that enlightened and patriotic scheme, he did not presume or attempt to discuss their measures specifically, and had a view to the wants of the North and of the West of England

rather than of the Metropolis. But since that great institution has been in the mean time commenced, and now asks for public support, it becomes proper to notice the particulars in which it differs from the plan here delineated. The ensuing work supposes a national University to be instituted under the patronage of the Government, with a Royal Charter, and with the usual privilege of conferring Degrees. Hence the funds of the University are supposed to be raised in the first instance by *donations*, the controlling power is conceived to be vested in the *Founders*, and *Graduates* in the course of time to unite with the Founders in electing a Council to direct its concerns. It is understood, that his Majesty's Ministers were unwilling to extend the desired advantages to the new institution in London, and hence its friends were obliged to accommodate their plan to the circumstances in which they were placed. Instead of assuming to act as a Corporate Body, they have formed themselves into a *voluntary association*; and the supreme power, instead of belonging to Founders, whose interest would cease with their lives, is principally vested in *Proprietors*, whose rights may be transferred by bequest or otherwise.

The course of studies, described in the 6th section of the following work, may require modification under the circumstances of the new institution in London; and in particular it may be recommended, that the students should be engaged for a longer period in learning Pure Mathematics, which will only require a proportionate abridgment of those studies of the First Philosophical Class, which are supposed in the Author's scheme to fill up the re-

mainder of the session. But, whether such an establishment be constituted a University by charter, or formed upon the plan of a voluntary agreement among individuals, it appears highly desirable that it should present to the student *a course of instruction* adapted in general to occupy his time with the greatest advantage during the period of his academical education, and that his successful and honorable termination of the prescribed course should be certified, as is regularly done in the Belfast Academical Institution, by a testimonial which may, as far as possible, supply the place of a degree. Perhaps also it may be proper, that those who obtain such testimonials should be entitled to permanent privileges in connection with the establishment. If the design of the new institution in London shall be fulfilled, certificates to this effect may become equally valuable in the eyes of the world with the diplomas granted by the chartered Universities.

Since the following work was first offered to the public, the Author has had the opportunity of reconsidering its arguments, its proposals, and its statements, and he embraces the present occasion to make whatever corrections have suggested themselves. A journey through Italy has also afforded him the means of comparing the Universities of that country with our own. He had there occasion to admire the extensive and well-arranged plan of study for the learned professions, and also for agriculturists, architects, surveyors, and engineers, which is pursued in the ancient Universities of Padua and Pavia, and which is rendered effective by a regular system of discipline. He was likewise enabled to confirm the

observations, which he had made in his 14th section, respecting the omission of the study of Theology in many Continental Universities. He found that, since by a decree of the 4th Lateran Council under Innocent III, and by other enactments, sufficient provision had been made for the education of the clergy in *Seminaries*, the Theological Faculty formed in general no part of the original constitution of *Universities*, but was subsequently added to the Faculties of Law, Medicine, and Liberal Arts. He learnt, that at Pavia it was abolished very recently; and he read a program exhibited in the Schools at Padua, which declares, that the Emperor of Austria "by a Resolution dated the 27th of January last has granted, that the Lyceum of Insbruck should be transformed into a University, with the right of creating Doctors in Philosophy and in Law." Thus the academical history of Europe, from first to last, establishes the fact, that theological instruction, instead of being, as many persons in England are apt to believe, the principal aim of Universities, is in reality that very department of learning, which is the least essential to their constitution.

The manner of examining the students in the University of Padua may be mentioned as perhaps preferable to that which is adopted at Glasgow, and which is described in the Author's 7th section. At Padua no interval occurs between the lecture and the hour of examination. Each class assembles for one hour, one hour and half, or two hours, as specified every year in a printed prospectus. The Professor occupies part of this time in lecturing, and the other part in what is called "repetition," that is, in questioning

the students, in hearing them read from their notes, and in recapitulating the former lecture. This method is pursued in the medical and juridical classes as well as in those which are attended by less advanced students.

At Turin and Genoa there are two Professorships, the design of which might probably be copied with great advantage in this country. The one is entitled the Professorship *of Greek and Roman*, and the other the Professorship of *Italian eloquence*. It is the office of those who fill these departments to explain the principles of oratory and criticism, to illustrate them respectively by the history of either Greek and Roman, or of Italian Literature, and to exercise the students in writing and in speaking, so as to lead them to excel in their future professional employments. Another chair, which exists in many of the continental universities, and which might be very useful among us also, is that of *Archæology*, relating to the study of Greek and Roman antiquities.

But that, in which we ought above all things to copy continental nations, is the absence of religious tests. It was not without feelings of shame for his country and for his principles as a Protestant, that the Author could prosecute his inquiries relative to this point. Conversing with an eminent professor of theology at Sienna upon the regulations of the University, he asked, *an patet omnibus vestra academia?* The answer was, *Patet omnibus.—Etiam hæreticis atque Judæis?* The Professor replied, *Imo, hæreticis et Judæis*. The Author further asked, *Usque ad gradus capessendos?* The Professor immediately answered, as if surprised and

somewhat indignant at the question, *Usque ad lauream*. At Padua the Author was informed, that there are about 50 Jews actually studying in the University, chiefly with a view to the profession of medicine, in which individuals of that class often attain great celebrity, and that they are excused from attending lectures on their sabbath. In like manner the splendid and flourishing University of Pavia is open to all students without distinction of sect or country; Jews, Greeks, and Brazilians now study there. In short, what Forsyth says of Pisa, may be applied to the Italian Universities generally; "That excluding spirit which prevails in other Universities is here unknown. No religion is proscribed. All degrees, except in divinity and canonical law, are open to heretics and Jews." How long shall England be *the only country on the face of the earth*, which is subject to the reproach implied in these remarks?

January 1, 1827.

ADVANCEMENT
OF
ACADEMICAL EDUCATION
IN ENGLAND.

SECT. I.—*Want of additional Means of Academical Education in England, free from the Restrictions of Religious Tests.*

VARIOUS circumstances have recently contributed to draw the public attention to the present state of Academical Education in England, and to the means of its extension and improvement. On the termination of the long struggle of this country with Napoleon, the Universities of Oxford and Cambridge, and those also of Edinburgh and Glasgow, began to overflow with students, whose aims were necessarily diverted from naval and military enterprizes to the avocations of peace. The increasing population of the country, its flourishing condition, and, still more, its intellectual character and moral pre-eminence, seem to demand, that additional opportunities should be presented for the cultivation of those liberal pursuits,

without which opulence and ease are useless, if not dangerous, to nations no less than to individuals. The impulse, given to the public mind, extends itself through every order of the state; and, since more abundant means than ever are now in operation for the diffusion of knowledge among the poor, it is but just that something should be done in like manner for the rich; and indeed it is necessary to the preservation of their due influence in society, that they should be at least as familiar with the various departments of science as their dependants and inferiors in rank. Whilst, therefore, almost every large town has its Artisans' Library and Mechanics' Institute, it appears desirable that the sources of instruction should be open with equal, or rather with still greater liberality to those, among whom literary occupation is more requisite in proportion to their exemption from the necessity of daily and manual labour. At the present period also, the enlightened views of the government are generally acknowledged to accord with the spirit of improvement which pervades the nation, and, more especially, the accomplished and liberal mind of the Sovereign himself cannot but be regarded as eminently adapted to raise the hopes of the friends of science and intellectual advancement. On the accession of his present Majesty to the throne, it was well observed by the noble Secretary of State, who moved the Address of Condolence and Congratulation, that, "as there was nothing of military glory left to be achieved, he trusted his Majesty would snatch the only remaining laurel by cultivating the arts of peace, and by pursuing a course marked by

policy, justice, and moderation.”* The time seems now to be arrived, when these expectations may receive their fulfilment in measures, beyond all others adapted to gratify the noblest desires of the enlightened friends of their country and of mankind; and, as the reign of his late Majesty was rendered illustrious by a far greater progress than was ever made within the same space of time in Chemistry, Astronomy, Geography, and many other important sciences, the reign of George IV may receive its brightest and most imperishable glory from the establishment of new institutions for the instruction of the youth of the nation in all those branches of knowledge, which have recently attained so high a degree of maturity.

It would be a mere waste of words to insist upon the importance of academical education to those, whose circumstances admit of it. The design of the present publication is to inquire how this object may be best attained. It is probable, that the disposition of mankind to tread without sufficient reflection in the steps of their predecessors may manifest itself, even where the vigour of the intellect is especially wanted, because it is to be applied to purely intellectual subjects; and there is ground for apprehension, that, as the Universities of Paris, Bologna, and Salamanca, which are the oldest in Europe, were taken as the models of all similar establishments, and as the very last academical institution formed in the British

* See the *Courier and Morning Chronicle* for February 18, 1820.

dominions, Bishop's College at Calcutta, has been erected, even under the greatest possible difference of circumstances, upon the precise plan of the Colleges at Cambridge, so the prejudices and attachments of youth may dispose some individuals to approve of the servile imitation of our existing Universities, instead of inquiring what methods of instruction are the best in themselves, and the most suitable to the advanced state of knowledge and society in the present age. The founders of a new English university would now appear utterly ridiculous in the eyes of the civilized world, were they to copy the antiquated forms of those seminaries, which sprung up when Europe first began to emerge from the lowest depths of ignorance. They may fairly consider themselves as entitled, on the ground of that very love of instruction, which calls forth their efforts, and still more on the ground of all the additional light, supplied by five hundred years of experience and of growing knowledge and intellectual cultivation, to deliberate for themselves upon the best plan of academical education, to select from differently constituted bodies whatever recommends itself to their acceptance, or to adopt methods altogether new; and thus, instead of copying the decrepitude of ancient institutions, they may show them how to become young again, and at the same time may exhibit an original model for succeeding establishments. The design, therefore, of the following pages is to suggest to the friends of the object in view the principal considerations, which may assist them in adopting the most eligible scheme for carrying that object into effect, not regarding ex-

clusively what is done either in the English, the Scotch, or the foreign universities, but endeavouring to discover what is most useful and rational in each of them, and, above all, what is required by the wants and capacities of youth, and more particularly what is suited to the present condition of the English nation.

The first principle to be laid down in forming the plan of a new English university, is *the absence of religious tests as the means of access to its advantages*. The object should be to establish a seminary for the purpose of affording the best instruction in the languages, the arts, and the sciences, and not for the purpose of inculcating any particular system of theological opinions, or of cherishing an exclusive attachment to any form of worship, or to any one sect or party. Every honour or advantage, which the two existing Universities have to bestow, instead of being accessible to the people of England, is confined to the members of the Established Church. Thus one half of the nation, consisting of Jews, Catholics, and the various classes of Dissenters, are obliged either to leave their country in order to obtain an academical education, or to be satisfied with the imperfect advantages of the private seminaries supported by the adherents of their several denominations. At Cambridge it has been thought inexpedient to oblige those, who cannot be supposed to have studied dogmatical theology, to make a profession of their faith in particular tenets. Nothing more, therefore, is required than a declaration before taking any degree,

that they are "*bonâ fide* members of the Church of England." At Oxford, subscription to the Thirty-nine Articles is required from the young men both at their first entrance and on taking degrees; and the tutors are especially enjoined to instruct all their pupils in the doctrines of those Articles, and to do their utmost to induce them to conform to the Church of England.* Also, the Act of Uniformity, 13 and 14 Charles II. c. 4, besides other provisions of a similar tendency, requires that no form of prayer, or administration of sacraments or ceremonies, shall be used in either of these Universities, unless in accordance with the Book of Common Prayer of the Church of England. Thus the conscientious dissidents of every class, whose most ardent hopes and virtuous feelings are interested in the endeavour to bring up their sons so as to become useful and honourable

* Excerpta e Stat. Univ. Oxon. tit. ii. § 8; iii. § 2; sec. v. ix. § 3. 5. See also tit. ix. sec. ii. § 3, where, according to a statute recently enacted, the four public examiners of candidates for the first degree are adjured to remember, "That a deficiency in this most serious matter cannot be compensated by any other merits whatsoever." By another statute (tit. xvi. § 12.) all members of the University, of whatsoever degree or condition, are forbidden, on pain of a fine of 6s. 8d. for the first offence, of twice that sum, together with a reproof from the Vice-Chancellor, &c. for the second, and of expulsion from the University for the third, to have any communication whatsoever with any society (*cuiuslibet istorum cœtui*) of dissidents from the doctrine or discipline of the Church of England, or to be present at any sermon or religious service except in places consecrated or licensed by the Bishops of that Church. This statute was passed in Convocation, Dec. 6th, 1808.

members of the state, are constrained to look in vain to those splendid halls of learning, which are open to these, who are not more than their equals in rank, wealth, and character, but to them only on condition that they violate what they conceive to be their duty.

Nor is there any reason to hope, that the plan of the Universities of Oxford and Cambridge will in this respect be altered. Even a *relaxation* of the present law would not satisfy the wishes of the high-minded Catholic or Dissenter, who would rather relinquish their proffered advantages altogether than send his son to partake of them by stealth, or only in the scanty proportion conceded to him as the member of a degraded caste. But the two Universities have hitherto betrayed no tendency to enlarge in any degree the terms of admittance. If such a measure could be expected in either of them, it would be in the University of Cambridge. Yet, when it was proposed a very few years ago to admit the accomplished President of the Linnæan Society to deliver lectures on Botany, a majority of the tutors united to oppose the scheme, and signed their names, eighteen in number, to the following declaration:—"We, the undersigned Tutors of Colleges, beg leave respectfully to express to the Vice-Chancellor, that we decidedly disapprove of our pupils attending the public lectures of any person, who is neither a member of the University, nor a member of the Church of England." In vindication of this measure, the Rev. Dr. Monk, the Dean of Peterborough, who was then a Fellow and Tutor of Trinity College, and Regius Professor

of Greek, appeared as the organ of his associates, and published a pamphlet containing these words:—
 “Bigotry or intolerance in any shape is not only foreign to my feelings, but is an object of my perfect abhorrence. The Dissenters I sincerely respect for their sincerity, and deeply lament their conscientious separation from us. *At the same time I shall not conceal my decided conviction, that it is our duty, so long as that disagreement continues, to keep the doors of the Universities closed against them.*”*

Whether this decision be correct is a question, which it is quite unnecessary here to discuss. Let it be admitted, that the Universities of Oxford and Cambridge ought for ever to be appropriated, as they now are, to the sole use and benefit of the Church of England. The principal object pursued in them is the education of clergymen to officiate in that church. Perhaps it may be expedient, that the young men, designed for this most important purpose, should be preserved from the contamination supposed to be in-

* See Considerations respecting Cambridge, &c. by Sir J. E. Smith, A.D. 1818; and, A Vindication of the University of Cambridge from the Reflections of Sir J. E. Smith, by the Rev. J. H. Monk, B.D., &c.

Mr. G. Dyer has very recently renewed the attempt, so often made both by argument and by remonstrance, to induce the existing Universities, and Cambridge more particularly, to abolish subscription to the Thirty-nine Articles. See his *Dissertatio Generalis, sive Epistola Literaria, Viris Academicis, præsertim ad Cantabrigiam commorantibus, humillime oblata*, vol. ii. of his *Privileges of the University of Cambridge*. London, 1824. It remains for the public to see whether this “humble” address, which is certainly most respectful, and very argumentative and cogent, will be successful.

cident to familiar intercourse at a susceptible and perilous age with Jews, Catholics, and Dissenters, and from the possibility of entertaining doubts respecting those doctrines, which they are destined in after life to proclaim and defend. But, while provision is made upon so ample and magnificent a scale for this great religious community, some portion of the same honours and advantages ought certainly to be accessible to the rest of the nation: nor ought England, which has always made liberty its boast, which has now for some hundred years asserted the principles of toleration, which has been the refuge of the oppressed and the sanctuary of the persecuted, and which has attained so great a pre-eminence in scientific and literary pursuits, to be the only nation in the civilized world, which is without a university open to all classes of the people.

If we look back to past events, in order to ascertain whether the continuance of the present exclusive system of academical education is required by the principles of the constitution, or by the spirit and sentiments of the English nation, we shall find abundant testimonies in favour of the scheme of comprehension which is now proposed. On the one hand, we shall discover the decrees of our most arbitrary monarchs establishing the present law in unison with the prevailing dispositions of the Universities; and, on the other hand, the declarations of the Commons of England in Parliament, their grants of money, and the charters of various Sovereigns since the revolution, all proving, that it is competent to the supreme authority to bestow the highest academical

honours without regard to sectarian distinctions. The imposition of a theological test was first enforced upon all graduates at Cambridge, in obedience to the will of James I. Being at Newmarket in 1616, he caused his pleasure to be signified to the University by the Bishop of Winchester, who sent, together with the strict directions of His Majesty, the following letter.

“ To the Right Worshipful Dr. Hill, Master of Catherine Hall, and Vice Chancellor of Cambridge.

“ Good Mr. Vice Chancellor,

“ I have sent you His Majesty’s hand to his own directions. I think you have no precedent, that ever a king, first with his own mouth, then with his own hand, gave such directions; and therefore you shall do very well to keep that writing curiously, and the directions religiously, and to give His Majesty a good account of them carefully; which I pray God you may; and so with my love to yourself, and the rest of the heads, I commit you to God. From court, this 12th day of December, 1616.

“ Your very loving friend,

“ JAMES WINTON.” *

* Neal’s History of the Puritans; Dyer’s History of the University of Cambridge, vol. i. p. 99—101, and Privileges of Cambridge, vol. i. p. 347, 459, 550; Free Thoughts on the Subject of Reformation, &c. published by Benjamin Dawson, LL. D. Rector of Burgh, 1771, p. 215, 216; Works of John Jebb, M. D. vol. i. p. 203—206.

Under the reign of his present Majesty we may be assured that, however the heads of the Colleges might be inclined to receive a similar communication, no attempt would be made by such methods either to challenge their gratitude, or to exercise their submission. The order of James I. was further enforced in 1629, by his son, Charles I. In opposition to these measures, the House of Commons in January 1641 resolved, that the statute, imposing upon young scholars subscription to the declaration of conformity, "is against the law and liberty of the subject, and ought not to be pressed upon any student or graduates whatsoever."* They afterwards passed a resolution to the same effect, in relation to the University of Oxford.†

The celebrated Act of Uniformity was passed soon after the restoration. In addition to its other enactments, it required a declaration of conformity to the Liturgy of the Church of England from every master or other head, fellow, chaplain, or tutor, and

* Rushworth, v. iv. p. 149.

† Very different from the tenour of the subscription imposed by the Stuarts is the oath prescribed in the statutes given by Queen Elizabeth to Trinity College, Cambridge, to be taken by the fellows on their admission; "I, N. N. do swear and promise in the presence of God, that I will heartily and steadfastly adhere to the true religion of Christ, and will prefer the authority of Holy Scripture before the opinions of men; that I will make the word of God the rule of my faith and practice, and look upon other things, which are not proved out of the word of God, as human only; that I will readily and with all my power oppose doctrines contrary to the word of God; that, in matters of religion, I will prefer truth before custom, what is written before what is not written," &c.—See Clarke's Scripture Doctrine of the Trinity, Introduction, p. xiii, xiv.

from every public professor or reader in either of the two universities, or in any college, hall, house of learning, or hospital; from every schoolmaster, keeping any public or private school; and from every person teaching any youth in any house or private family. The Act of Toleration, passed immediately after the revolution, and the Act of 19 George III. c. 44. framed to relieve dissenting ministers and schoolmasters, with various other legislative measures, prove, that the cruel penalties and unjust restrictions of the laws of the Stuarts are no longer to be regarded as consonant to the principles and spirit of our free constitution. Even at the very time, when the House of Commons refused to receive the petition of 250 clergymen and others for relief from subscription to the Thirty-nine Articles, the practice was condemned so far as the Universities were concerned in it. The debate took place on the 6th of February, 1772. Mr. Lee, afterwards Solicitor General, was present, and his interesting account of it, in a letter to a friend, is preserved.* He says, "Nobody but Sir Roger Newdigate (M.P. for the University of Oxford) attempted to defend the Articles. And all the house explicitly declared it was foolish to require subscription at the Universities, and expressed a wish that it might be laid aside there." The freedom, with which one of his Majesty's present ministers, the Right Honourable George Canning, has lately ventured, in a debate on the Catholic question,† to treat the Athanasian Creed, and the reception of the very just and sensible remarks, offered about the same

* In Belsham's Life of Lindsey, p. 54—61.

† April 21, 1825.

time by Mr. P. Courtenay upon the Thirty-nine Articles, afford sufficient proof, that the sentiments of the House of Commons, and consequently of the great body of the English gentry, are still decidedly in favour of the abolition of religious tests from places of national education.

The various grants of money by the House of Commons for academical purposes, all tend to establish the same point. They have been voted annually for the support of the Catholic College at Maynooth, and, as occasion required, in aid of the College at Edinburgh, and the Academical Institution at Belfast, into both of which latter seminaries the professors and the students are admitted without subscribing any religious test.

Upon the same liberal principle charters have been granted by the Sovereigns of the House of Hanover. In 1734, George II. as Elector of Hanover, founded the University of Gottingen, which almost at its very birth started into a superiority, which it has never ceased to preserve. Such have been the celebrity, the talents, and the industry of its numerous professors, who have been chosen from a regard to their merit alone, without any exclusion on account of creed or country. In the British colonies of North America colleges were incorporated, at different times prior to the American revolution, by royal charters, conferring upon them the privileges of the English colleges, and constituting them upon the same general plan, but with little or no imposition of religious tests upon their members. For example, King's College, now called Columbia College, in the city of New York, was incorporated by a royal charter, dated

the 31st of October, 1754. The intention of its founders was, "that the liberal arts and sciences should be taught there, without making the institution an instrument for the propagation of any peculiar tenets in religion." Most of them were members of the Church of England, who, besides other aid, conveyed land for the use of the College from the property of one of their existing establishments. On this ground the charter provided, that the President should always be a member of the Church of England. It also directed, that a form of prayer, collected from the liturgy of that Church, with a particular prayer for the college, should be used every morning and evening in the college chapel. No religious qualification was required from any member except the President. The charter grants to the governors, and their successors for ever, "the power of conferring all such degrees as are usually conferred by either of the English Universities." It also empowers them "to make such laws and ordinances for the regulation of the College as they shall think best, provided that they are not repugnant to the laws of England, or of the province of New York, *and do not extend to exclude any person of any religious denomination whatever from equal liberty and advantage of education, or from any degrees, liberties, privileges, benefits, or immunities of the College, on account of his particular tenets in matters of religion.*"*

A noble example of liberality was presented by his late Majesty, in concert with his ministers, when

* Morse's Amer. Geography; Address delivered before the Alumni of Columbia College, May 4, 1825, by Clement C. Moore, A.M. p. 4—7. 25.

in 1782 the expatriated citizens of Geneva were offered an asylum in the vicinity of Waterford. The instructions issued by the Lord Lieutenant of Ireland (afterwards Marquis of Buckingham) to the Earl of Tyrone, expressed in the following memorable terms the design of the Government to establish among the emigrants a seminary upon the model of that, which had long flourished, and still maintains its pre-eminence in their own venerable republic.

“ And whereas young persons of rank and fortune, from all parts of Europe, resorted to the City of Geneva, to profit from the system of education established there, under professors of eminence in useful and liberal studies and accomplishments; and whereas a school or academy, formed upon the same principles in this kingdom, would forward his Majesty’s gracious dispositions for the encouragement of religion, virtue, and science, by improving the education and early habits of youth, and would remove the inducements to a foreign education; and, being conducted with that attention to morality and virtue, which hath distinguished the establishments in that city, may attract foreigners to reside in this kingdom for the like purpose: we do further pray and empower you to consider and digest a plan for a school and academy of education, to be established in the new colony, and to make a part of the constitution thereof, under such institutions and regulations, and with such privileges, as may best contribute to the ends hereby proposed.” *

* Memoirs of Lit. and Phil. Society of Manchester, vol. ii. p. 34. Mr. Coxe, in his Travels in Switzerland, (Letter 68,

These facts may suffice to show, that the law of the land, the spirit of the constitution, and the practice of the Sovereign since the accession of the present royal family of Great Britain, are all favourable to the principle of free admission for all classes of the people to the honours and advantages of academical education.

It may, however, be objected, that the leading members of the two existing Universities are actuated by different views, and will present a formidable and perhaps fatal opposition to any new establishment. But is it just to bring forward odious charges of selfishness and bigotry against these illustrious bodies, before they have proved by their measures or declarations, that they are deserving of them? Many of their number must be acknowledged to be highly enlightened and perfectly disinterested men, the friends of universal science and of the unlimited diffusion of knowledge: and, although it cannot be denied that such persons, when acting in a corporate capacity, often give their countenance and support to proceedings which, as individuals, they would condemn, and it is obvious that they may be opposed to overpowering majorities of their own associates, yet the surmises and suspicions which are afloat ought

vol. ii. p. 886) says, "The total expense of the academy at New Geneva would, at the highest calculation, have amounted to 4,554*l.* per annum, and, at a more moderate valuation, to only 3,924*l.* For this sum, 44 professors, assistants, and masters, would have been maintained; a public library established; and the expenses of a student, in the article of education, would not have exceeded 164*l.* 18*s.* for 13 years, or about 12*l.* per annum."

to be repressed in justice to Oxford and Cambridge, until sufficient ground of alarm is seen in the manifestation of some hostile purpose. It is true, that in every former instance of an attempt to institute any society, which could be regarded in the light of a rival, the two Universities have endeavoured to strangle their third sister in its infancy, and seem to have imagined, that they were bound to justify their claim to the appellation of the "two eyes of England," by resolving that, if possible, not a ray of light should penetrate the intellect of England through any other entrance.

The university of Stamford in Lincolnshire, which comprised eight colleges or halls, appears to have attained its greatest distinction in the earlier part of the 14th century.* To extinguish its rising fame, and to prevent the growth of similar establishments, the oaths were invented, which are still administered at Oxford and Cambridge on taking degrees, and by which every graduate engages not to deliver lectures, as in a University, any where in England except at Oxford and Cambridge.† In compliance with the application of the University of Oxford, where he had been himself a pupil, Edward III. issued a writ to the

* See Camden's *Britannia*, with additions, by Gough, vol. ii. p. 225. 243, 244; Bishop Tanner's *Notitia Monastica*, by Nashmuth, Lincolnshire lxxii. 3; *Magna Britannia*, vol. ii.; Peck's *Academia Tertia Anglicana*, book x, xi; Carlisle's *Endowed Grammar Schools*, vol. i. p. 850—852.

† The Oxford oath is as follows; (*Excerpta e Stat. Tit. ix. Sec. 6. § 1.*) "*Jurabis* etiam, quod in ista Facultate, alibi in Anglia quam hic et Cantabrigiæ, Lectiones tuas solenniter, tanquam in Universitate, non resumes: nec in aliqua Facultate, sicut in Uni-

Sheriff of Lincolnshire, commanding him to proclaim at Stamford a prohibition for any person to study or perform scholastic exercises elsewhere than at Oxford or Cambridge, on pain of severe penalties. The professors and scholars being refractory, he next ordered the Sheriff to seize their books and goods, and to report their names to him, after which they were punished by confiscation and imprisonment. The adoption of similar harsh measures was occasioned by the passing of the Act of Uniformity in the year 1662, after which some of the most learned of the 2000 ejected clergymen established academies for the benefit of their non-conformist brethren. Although this employment was not only indispensable in order to provide against the decay of those principles, their high estimation of which they had so recently proved by the most costly sacrifices, but was also in some measure requisite as the means of preserving themselves and their families from starvation, they were called upon to relinquish it in compliance with the oaths above-mentioned.* When a college was founded at Chelsea by the Dean of Exeter for the express purpose of aiding in the defence of the Church of England against papists and sectaries, "the Universities," to use the words of the historian, Anthony a Wood, "grew jealous, beholding this design of Dr. Sutcliffe with suspicious eyes, as which in process

versitate, solenniter incipies; nec consenties, ut aliquis alibi in Anglia incipiens, hic pro Magistro in illa Facultate habeatur.

"Item tu *jurabis*, quod non leges nec audies *Stanfordiæ*, tanquam in Universitate, studio, vel Collegio generali."

* The continued imposition of these oaths may, in the view of some persons, present an obstacle to the success of a new English uni-

of time might prove detrimental unto them.”* When the munificent Sir Thomas Gresham had formed the design of establishing his college in London, the Vice Chancellor and Senate of Cambridge used their earnest endeavours to persuade him that it would be detrimental, if not absolutely ruinous, to the two Universities, and that his intended endow-

versity by precluding the services of men educated at Oxford and Cambridge. It would certainly be desirable, in the event of a new university being established, that its supporters should have an unlimited scope in the choice of men of talents and erudition to fill its several chairs. But, if the two existing Universities cannot consent to impart any share of their literary and scientific acquirements, so as to assist a rising institution, its friends may console themselves with the reflection, that science and learning are now far more generally diffused than at the time of the dissolution of the university of Stamford; and, perhaps, the liberal and extensive scheme of a national university may be better executed by men, who have not received the sectarian antipathies or contracted modes of thinking, which are cherished by exclusive systems of education. It appears doubtful whether the oaths require that construction, in which they were taken in order to prevent the ejected ministers from keeping academies which did not assume to be universities. The candid and virtuous Archbishop Tillotson indeed approved of it. When, in 1692, the clergy of Craven petitioned Archbishop Sharp to suppress Mr. Frankland's seminary, Tillotson advised his co-metropolitan to comply with the petition, because to instruct young men publicly in university learning was contrary to Mr. Frankland's oath as a Master of Arts of the University of Cambridge.—See Birch's *Life of Tillotson*, and the *Life of Archbishop Sharp*, by his son, Thomas Sharp, D.D. vol. i. p. 358, 359. The arguments, by which two of the ejected ministers, Mr. Samuel Cradock, B.D. and Mr. Charles Morton, M.A. vindicated themselves, may be read in *Calamy's Continuation*, vol. i. p. 177—197; vol. ii. p. 732—735; and in *Toulmin's History of the Dissenters*, p. 222—224.

* *Hist. of University of Oxford*, edited by Gutch. v. ii. p. 325.

ments might be much more properly and advantageously bestowed upon themselves. To teach the liberal arts in any new seminary they considered as a shameful violation of the privileges, and a spoliation of the honours and dignities, enjoyed by themselves and by the University of Oxford.* When the college, founded at Durham in 1637 for the benefit of the northern counties of England, and in compliance with the urgent petitions of the principal gentry, began to flourish, both Oxford and Cambridge petitioned Richard Cromwell against the existence of a third university, and at the restoration it was suppressed by Charles II.† The Royal Society was instituted about the same time; and, although many of the most distinguished members of the two Universities belonged to it, yet some were apprehensive, that it would “undermine the Universities,” thus showing how sensitive were their fears with respect to any undertaking, which could lead to reflections upon their modes of study, or which could by any possibility bring their attainments and pursuits into an unfavourable contrast with those of other societies,‡

These facts ought, doubtless, to be kept in view,

* See the Letters of the Vice Chancellor and Senate, in Ward's *Lives of Gresham Professors*, Appendix, No. iii.

† Hutchinson's *History of Durham*, v. i. p. 514—530. Surtees's *History of Durham*, vol. i. p. cvi.; Harris's *Life of Oliver Cromwell*, second edition, p. 430, 431; Peck's *Memoirs of Cromwell*, Historical Pieces, No. XX.

‡ See the preface to Glanvill's *Plus Ultra*, A.D. 1668, and Sprat's *History of the Royal Society*, part iii. sect. 2, entitled, “*Experiments not dangerous to the Universities.*”

This jealousy was not peculiar to Oxford and Cambridge. In the 13th century an attempt was made at Bologna to oblige the

when the project of a new academical institution is contemplated. But it would be unfair to impute to the present members of the Universities the same mean jealousies and pusillanimous apprehensions, which actuated their predecessors in times either of prevailing ignorance or of civil commotion. The two Universities have unquestionably partaken of the general illumination and increased liberality of the present age. Their members cannot but perceive, that they themselves may derive the greatest benefit from the generous emulation of new institutions, and that nothing is more likely to infuse into them a fresh vigour, to make their literary and scientific attainments proportionate to their ample stores of accumulated wealth, and to bring out of their learned seclusion a race of divines and statesmen, whose

scholars by an oath not to enter into any other university: a tumult was produced among them, and the measure seems to have been abandoned.—*Tiraboschi, Storia della Letter. Ital.* When the college of Edinburgh was begun in 1578, the attempt "met with a strong opposition from the Archbishop of St. Andrew's, and the Bishop of Aberdeen, from an imagined injury their respective colleges might receive from such an erection." Hence the work was for some years delayed.—*Maitland's History of Edinburgh*, p. 356. The Bishop of Aberdeen might have gathered a better lesson from the instrument by which, in 1494, Pope Alexander VI authorized his own city to rank as a seat of academical learning. "As two Universities had already been erected in Scotland; it might have occurred, as an objection to the institution of a third, that two had been thought sufficient for the whole of England: 'but,' says the Bull, 'science has this distinguishing quality, that the diffusion of it tends not to diminish, but to increase the general mass.'"—*Sinclair's Account of Scotland*, vol. xxi. p. 53.

enlarged views and extensive acquirements may be suited to the demands of an inquisitive age and a freely thinking people. Besides this, they ought to feel, they must feel satisfied with the immense advantages, which they will enjoy over a new establishment, not only in their magnificent buildings, their rich and venerable libraries, their estates, their livings, and their numerous fellowships, scholarships, and endowments of every kind, but in the affections of those parents and guardians, whom they have educated, who regard them with tender and sacred recollections, and whose fondest wish it is to entrust another generation to their care.

But let us suppose, in order that this objection may be fully refuted, that either of the Universities, or that both of them, should do their utmost to obstruct the success of a third. What will their efforts avail in opposition to the wishes and opinions of the great mass of the English nation? They must soon yield to the stronger, more enlightened, and more righteous decision of the public mind; and having proved that, instead of being the generous patrons of learning and the friends of intellectual improvement, their morality is but selfishness and their wisdom craft, they will stand self-condemned before the august tribunal of the nation and the world; their degrees will be regarded with contempt, and their laurels will fade: their conduct will be considered as only affording a stronger proof than ever of the want of some academical institution animated by a nobler and better spirit: and they will rue the day, when they attempted to stifle those pleas of parents on behalf of

their children, which must persuade the reason, and powerfully affect the sympathies of every virtuous and honourable mind.

SECT. II.—*Plan of a University open to all Religious Parties shown to be practicable, from the Customs of England before the Reformation, and of various other Countries at the present Day. Its importance to the Growth of Intellect, and to the Progress of Truth.*

BUT it will be asked, is it desirable, or indeed is it possible, to establish a university upon the comprehensive plan, which has been proposed? Is it to be expected, that either the young or the old should so forget their peculiarities of religious opinion as to form one harmonious society intent upon literary and scientific pursuits? And is not this suppression of their feelings, this generalization of their ideas upon the most awful and important subjects, to be dreaded, even if it were possible, on account of its tendency to relax the principles of morality together with those of religion, and to leave the mind destitute of solid and deeply rooted maxims of conduct?

Those who doubt the *practicability* of the plan proposed, can hesitate only in consequence of the prejudices, to which they are now liable as Englishmen. Unless the before-mentioned college at Durham, and the academy, which formerly flourished in high and deserved repute at Warrington, and which after a temporary dissolution was renewed at Manchester, be

deemed exceptions, no institution has been formed in England since the reformation, with the view of extending the advantages of academical instruction to all classes of the people. But before the reformation the case was different even here. The doctrines of Wiclif were openly maintained and preached in Oxford by some of the heads and fellows of Colleges; * and the different orders of the religious had their respective seminaries under the shelter of the same university. St. Bernard's College, for example, was founded at Oxford by Archbishop Chichele for scholars of the Cistercian order, who were thus enabled to enjoy all the public advantages, which the place then furnished, and at the same time to keep up their peculiar observances. † In other countries, men of all religious principles and from all nations now meet together in the most amicable manner and with unspeakable advantage, to receive instructions in science and literature. Edinburgh and Glasgow present every winter the noble spectacle of classes of students, thus united in various numbers to the amount of 600 in a single lecture-room, listening with eager attention to teachers of the first professional eminence : ‡ and, in the former of these places,

* Lowth's Life of William of Wickham, p. 188.

† Chalmers's Colleges and Halls in Oxford, p. 372.

‡ The following declaration of the principal and professors of the University of Glasgow, occurs in Sir John Sinclair's Statistical Account of Scotland, vol. xxi. p. 43.

“ No oaths, or subscriptions, or tests of any kind, are required of students at their admission to the university ; as it is deemed highly improper, that young persons, in prosecuting a general

the professors themselves, having voluntarily relinquished the practice of subscribing the Westminster Confession of Faith, are indiscriminately attached to the communion of either the presbyterian or the episcopal church.* In Trinity College, Dublin, which

course of Academical Education, should bind themselves to any particular system of tenets or opinions."

* It is necessary to observe, that, although the practice of the professors at Edinburgh is believed to be as represented above, yet in the dispute which occurred in 1805, relative to the election of Mr. Leslie, the presbytery of Edinburgh brought to light two acts of the Scottish parliament, requiring professors to subscribe the Westminster Confession of Faith. The professors immediately answered, that they were ready to subscribe it, and always had been, although in point of fact no one had subscribed it since the year 1758, thus showing the pitiable situation in which men of learning are placed by laws, imposing restraints upon opinion, and inducing them to cringe and truckle to persons, whose ambitious secularity, cloaked with the semblance of religion, they despise.—See Statement of Facts, by Dugald Stewart, p. 132—139; and Examination of the Statement, by one of the Ministers of Edinburgh, p. 7—15.

How much more becoming a learned and chartered body was the declaration of the University of Glasgow, when their Professor of Divinity, Mr. John Simson, was persecuted by the General Assembly of the Church of Scotland on a groundless charge of heresy! Their representation, read in Assembly, May 6, 1729, commences thus:

"The University of Glasgow, taking under their consideration the Process now in dependance against Mr. John Simson, Professor of Divinity in the said University, and judging, that although the late General Assembly did not think fit to order the said Process to be transmitted to the several Universities of Scotland, as they did to the several Presbyteries, yet it will be owned, that the said Universities, and this in particular, have a special interest and concern in that affair: we beg leave, with all due respect, to represent to the ensuing General Assembly, that,

the dignitaries of the English church recognise in their prayers, and the Universities in their diplomas, degrees in arts, law, and physic, are conferred, and all collegiate honours and advantages under the rank of fellowships are granted, without the imposition of a religious test. The Academical Institution at Belfast continues to flourish upon a plan of unrestricted liberality, not only being destitute of any sectarian distinctions to confine its usefulness, but even accommodating theological professors of any denomination, which may seek the aid of its provisions. In the most celebrated of the German Universities, the practice of Oxford and Cambridge can scarcely be mentioned without creating astonishment in the hearer. In the Universities of North America, which have kept pace with the flourishing condition of the great republics to which they belong, little or no difference founded upon theological opinion exists in any of their departments. Some of the academical institutions in that country were framed under English

although we own that Mr. Simson, and *every Minister and Member of this Church*, is subject to the discipline of this Church for crimes and errors any of them may be guilty of, deserving ecclesiastical censure; and that the Venerable Assembly, or any particular judicatures, under whose inspection they are, have power to inflict upon them any ecclesiastical censures the said crimes or errors may be found to deserve: *yet the obligations we are under to maintain, by all proper methods, the rights and privileges of Universities, which are secured to them by the crown, their charters, grants or acts of Parliament in their favours, oblige us to declare, that we cannot allow that any censure of an ecclesiastical nature upon the said Mr. Simson can affect his office in this University.*"

patronage, with the view of giving instruction to Indians as well as Europeans.* To mention no more, the Academy of Fine Arts in Mexico exhibits every evening a numerous assemblage, in which the distinctions depending on birth and complexion, and so much regarded in all other cases, are waived, the sons of the nobility and the children of artizans, the Whites, the Indians, and the Mestizos, meeting on equal terms, and enjoying equal advantages of instruction. "It is a consolation to observe," says the enlightened traveller, who describes this scene, "that under every zone the cultivation of science and art establish a certain equality among men, and obliterate for a time at least all those mean passions, the effects of which are so prejudicial to social happiness." †

After considering such facts as these we must either admit, that the English are as well adapted to combine for the common purposes of academical education as any other people, or we must draw the inevitable conclusion, that they are prone beyond all other nations to mutual jealousy, distrust, and animosity, and that their religious principles, instead of

* Dartmouth College in New Hampshire, called after William, Earl of Dartmouth, and incorporated by royal charter in 1769. Also, the college of William and Mary, founded in Virginia during their reign, had a professorship for the instruction of the Indians, endowed through the liberality of the Hon. Robert Boyle.—See Munn's American Geography. The charter of incorporation of Harvard College in Massachusetts, dated May 31st, 1650, expresses the design of the seminary to be "the education of the English and Indian youth of the country in knowledge and godliness."

† Humboldt's Political Essay on New Spain, book ii. c. 7.

uniting them, serve only to set them at perpetual variance. Surely every one, who is concerned for the honour either of his country or of Christianity, will wish to obviate the reproach of so disgraceful an alternative. Odious indeed must be the religion of that church or sect, under whatever name it may be known, which cannot admit of the free intercourse of its young disciples with other classes of men even in the pursuit of knowledge and the cultivation of taste, but seeks to maintain its power over their minds by fixing upon them the shackles of inveterate prejudice, and by creating in them an early and indelible antipathy in regard to the principles and characters of all who are not included within its own pale.

But, whatever may have been the case formerly, a catholic spirit seems now to prevail. Within the last fifty years all sects have accustomed themselves in some degree to co-operate in the support of innumerable public institutions through every county and large provincial town, not only for the relief of the sick and afflicted, but also for diffusing religious knowledge, and for extending elementary instruction to the poor, and proportionably higher attainments to the middle classes of society. Men of every persuasion seem at length to have discovered, that they may unite in the pursuit of objects, in which they have a common interest, without compromising any of their peculiar principles. Amidst all their diversities of opinion they now generally acknowledge the propriety of a sentiment, which, it is true, they might have learned long ago from so strange an instructor as a Turkish Sultan, who, when he was

advised to extirpate the Jews from his dominions, directed the attention of his lords to a pot of flowers, and from the harmonious blending of their various colours argued the propriety and usefulness of allowing men of all sects and countries to live under his government without molestation.* We cannot imagine a finer application of this sentiment than by conceiving the bloom and fragrance of the youthful mind to flourish in the fertile soil of the same university, though with every conceivable tinge of religious and political opinion. Such a system of education could not fail to produce genuine patriotism

* "In the great garden (near Aleppo), is a chapel, built by the river that runs through it, upon pillars, where the Great Sultan used to hold conferences with his Privy-Counsellors and Visier-Bashaws. It happened in the reign of *Solyman the Great* (as the gardener did relate to us), that when they were assembled to consult, whether it was more profitable to him to suffer the Jews in his provinces, or to root them quite out; after every one had given his opinion, and the most of them were of the opinion that they ought not to be tolerated, because of their insufferable usury, wherewith they oppressed his subjects, and after the Emperor had heard every one's sentiment, he gave them also to understand his, and that in this instance, viz. he had them look upon a flower-pot, that held a quantity of fine flowers of divers colours, that was then in the room, and bid them consider, whether each of them in their colour did not set out the other the better, and, if any of them should decay or be taken away, whether it would not somewhat spoil the beauty of the rest. After every one had heard the Sultan's opinion, and did allow it to be true, the Emperor did begin to explain this and said, "The more sorts of nations I have in my dominions under me, as *Turks, Moors, Grecians, &c.* the greater authority they bring to my kingdoms, and make them more famous."—Dr. Leonhart Rauwolf's Travels, in Ray's Collection, p. 62.

and true greatness of mind; to correct the misconceptions and soften the prejudices, with which rival churches are necessarily infected, so long as they are kept in ignorance of one another; to lead ingenuous youth to views of wider extent and nobler aim than any which can be connected with the separate interests of a single party in the state; to exhibit, not the skill of the disputant, or the pedant's empty pride, but "the beautiful union of learning with humanity;"* and at once to enlighten, to adorn, and to strengthen and consolidate the empire.

The adherents of every religious party, if they be sincere, maintain the opinions of that party, *because they think them true*. Hence they virtually acknowledge, that TRUTH in the abstract is of superior importance to the principles either of their own, or of any other church. In short, all persons of reflection and integrity will bow with reverence before this sacred form. They must acknowledge, that to instil the love of TRUTH ought to be among the very first objects in the education of youth, and that the way to its attainment ought to be left as open as possible. On these grounds it might be expected, that Catholics and Protestants, Churchmen and Dissenters, Christians, Jews, and men of every shade of sentiment, would unite, and that they would anticipate the greatest advantage to the understandings and cha-

* "Exempla semper mihi proposui," says the able and accomplished Bishop of Chester, "Merklandum nostrum et Tyrwhittum, in quibus nescias utrum magis admirabile eluceat, ingenii acumen, an pulchra humanitatis cum eruditione conjunctio."—Pref. in *Æschyli Septem c. Thebas*.

racters of the young from courses of instruction in the languages, the sciences, and the liberal arts, accessible to all upon equal terms. For, if the mind be habituated to the candid and cautious investigation of opposite opinions, invigorated by the earnest, yet steadfast pursuit of general knowledge, and trained to an ingenuous preference of truth to error in every case, it will be thus best prepared to decide between the claims of contending sects, and will be the more likely to pronounce finally an equitable judgment, the less it has been enfeebled through inaction or warped by the dictates of authority. In religion, as well as in all other branches of knowledge, he who has thus freely, yet diligently and carefully exercised his understanding, attains, as the reward of his judicious and honourable toil, a calm and settled conviction. "*His* orthodoxy," whatever complexion it may assume, "is not the tumid and fungous excrescence of prejudice, but the sound and mellowed fruit of honest and indefatigable inquiry."*

"Were an *Indian*, who had never conversed with any rank or denomination of Christians, to pass into a Christian country, where there was a free toleration of the different sects and parties of Christians, where all had full liberty to propose and defend their several opinions, and were indulged in their respective forms of worship and government; let him converse with

* This description was applied more than thirty years ago by Dr. Samuel Parr, to one, who still presides with honour in the same dignified situation, which he then held, Dr. Martin Rowth, the head of Magdalen College, Oxford. See "Sequel to a printed Paper," p. 110.

those different parties, hear their distinct pretensions, and those arguments, with which they support their cause, without having any interest or particular attachment to bias him in favour of any one of them more than another; do not we think him likely to form a more impartial judgment of the equity of their several claims, and the true merits of the cause in general, than a *Christian*, who has been enlisted in a party from his infancy, who was taught the shibboleth as soon as he could lisp, and has since been often engaged in the heats of controversy?" This case is proposed in one of the tasteful and ingenious "Dialogues concerning Education," published eighty years ago by Mr. David Fordyce, and there seems great weight in the decision of the supposed speaker, that "the best way of leading young persons to embrace religious truth is to keep them as much strangers as possible to the distinguishing marks of parties, the names and tenets, and little peculiarities of contending sects, that no hostile prejudices may be formed, no antipathies nourished against any particular set of men, that humanity and benevolence may have full scope, and a man may be valued and loved, not because he has got his head crowded with this or the other set of notions, but for the honesty of his heart and the goodness of his life and manners."*

* Dialogue vi. p. 124.—The tendency of colleges, framed for the sole use and benefit of a particular church, sect, or class of men, to engender obstinacy, prejudice, and bigotry, with many other vices, is demonstrated by Dr. Powell, the celebrated master of St. John's College in Cambridge, in a sermon preached before that University. The whole of this discourse (the first of "Dis-

The object of education is not so much to fill the young mind with ideas and opinions, whether true or false, as to produce the full expansion of its powers, and thus to prepare it for engaging with vigour, facility, and success, in whatever exercises it may be required to pursue in after life. But, to promote this great end, its action must be free. "It is a universal maxim, that the more liberty is given to every thing, which is in a state of growth, the more perfect it will become."* If then the mind of man is, notwithstanding its liability to error and to vice, the noblest work of God, and if its improvement is productive of the most important and valuable results both to the individual and to all his fellow creatures, nothing is so much to be condemned as the subjection of it to unnecessary restraint. We treat with sovereign contempt and ridicule the long-established fashion of the Chinese in regard to the feet of their female children. But this custom is infinitely less cruel and barbarous than our own practice in bringing up our sons. As early and as strongly as is possible, we fix the bonds of prejudice upon their minds; and a crippled and tottering woman presents a far less deplorable proof of the consequences of early maltreatment than the man, whose powers of understanding, and whose natural and amiable feelings have been forced into one precise shape and narrow

courses on Various Subjects," published by Dr. Balguy, A. D. 1776), is eminently deserving the attention of those who are interested in the establishment of a new English university.

* Priestley's Essay on Liberal Education, A. D. 1765.

compass instead of being allowed to enjoy their free developement and healthful exercise.

Nor is it any justification of this practice, that it often fails to produce its natural and probable effect. It is indeed a glorious thing for mankind in every age and country, and it may well raise our gratitude and admiration to the Father of our spirits, that the refined and subtile essence of the human intellect sometimes eludes all tyrannical controul, and is from its very nature incapable of being brought by external force to the same feeble and powerless condition, which thongs, and locks, and chains, may produce in the corporeal frame. But no thanks are due to the practice of the English Universities, if Locke and Milton became great in spite of the imputation of contumacy, and the threats of chastisement or expulsion, or if, in later times, the ardent noble spirits of Lowth, Cyril Jackson,* and Symmons, have soared

* A late author has published the following remarks on the character of Dr. Cyril Jackson :

" I consider the removal of Mr. Jackson (from the office of sub-preceptor to his present Majesty) as a national calamity. I knew him well. He was a man of a master mind ; eminently qualified to educate a young prince. After he had quitted the office of sub-preceptor to the Prince of Wales, he took orders, was made Dean of Christ-church, and dwindled into the character of a schoolmaster. Those who have only known him while Dean of Christ-church will form a very inadequate idea of the powers of his mind." *Recollections of the Reign of George III. by John Nicholls, Esq. M. P. vol. i. p. 393.*

If such was the melancholy change, what is the necessary inference ? What must be the state of academical education in England, if the conduct of it in the highest of its departments could transmute the philosopher, the patriot, the philanthropist, into

far above the dread of statutes, creeds, and academic censures.

It is doubtful whether that pliable and submissive spirit, which is the aim of academic restrictions of opinion, is more productive even of quietness and peace than the utmost liberty of judgment. Whatever attempts are made to secure uniformity of faith, some differences will yet remain; and, since the *temper* of the disputants is that which makes them either calm or violent, it signifies little in this respect whether their discrepancy of sentiment be great or small. Let students of all sects and parties meet together in a well-constituted university; the effect of its instructions will be to correct in all the spirit of dogmatism and intolerance. "Learning has a lovely child called Moderation, and Moderation is not afraid or ashamed to show her face in the theological world."*

the mere schoolmaster? But is it not probable, that Dr. Jackson rescued himself from the imputed deterioration, when he resigned his office as Dean of Christ-church, and, to use his own expression, "had done with Oxford?" Such a man must have felt with painful indignation the truth of the following remarks: "Human formularies on men of genius are impertinent check-strings, causing them to stop, when they ought to proceed; to be cautious, where they should be resolute; timid, where they ought to be firm; slothful, where they should be industrious; and, even when they make discoveries, backward and procrastinating in communicating them: to men of very moderate abilities, and shallow, superficial arguments, they give a dangerous confidence, a popular boldness, an oracular power of appeal, an authoritative tone of decision: and men of weak capacities and humble attainments they keep in their state of infancy, and hold in leading-strings all their days." Dyer's Privileges of the University of Cambridge, vol. i. p. 547.

* Jortin, Preface to Remarks on Eccles. History.

Although therefore the *teachers* and *conductors* of the proposed seminary should widely differ in their private sentiments, they will not be the less likely to harmonize and co-operate, if only they be qualified for their office by a love of truth, by sincerity of character, and by possessing those manners, which every philosopher, every scholar, every Christian ought to have ; nor will their vessel, like the ship in which Kæmpfer crossed the Caspian, be in danger of destruction, because its pilots do not understand one another's speech. If any tumults should be apprehended from the exercise of opinion among the *students*, they can arise only from injudicious attempts to confine it. A quantity of gunpowder, ignited in the open air, makes a flash and emits volumes of smoke, but without any very loud report or any tremendous consequences. Put the same quantity into the close and solid inclosure of a cannon: the application of the spark makes it the means of overthrowing towers and devastating cities. So it is in the action of the mind. Inquiry and the discussion of opinions cannot be prevented ; and, if free, they cannot be very violent, or in any way injurious.

If we consider universities in regard to their influence not merely on their own members, but on society in general, the result will still be in favour of the utmost liberty of thought. The very object and constitution of such seminaries imply, that their superintendants are presumed to possess mental qualifications upon the whole superior to those of any other class of the community. For they are appointed to defend, expound, and illustrate every kind of truth,

and to direct and enlighten the minds of the young. Who then shall pretend to direct and enlighten them? It is evident, that, if opinions are to be imposed, the authority should be exercised, not *over* the university, but *by* the university: otherwise the seeing will be conducted by the blind. This was a century ago the situation of the professors of Turin, who were required by their master, the King of Sardinia, to follow in every thing the doctrines of St. Thomas Aquinas.* The King did this to please the Pope; and thus a system of mental slavery seemed to be established to perpetuate the ignorance of the dark ages. The youth of Piedmont were compelled to learn from no other teachers than the professors in the University of Turin: the professors were compelled to take their doctrines from the King: the King took them from the Pope; and the Pope took

* Keyser's Travels, vol. i. letter 31. The authority of St. Thomas Aquinas is now reinstated at Turin, after a temporary suspension during the dynasty of Napoleon.

The Roman historian gives us in the following account of the Emperor Hadrian a picture, no less instructive than amusing, of the situation of those learned societies, which profess opinions according to the dictates of arbitrary power.

“ Quamvis esset oratione et versu promptissimus, et in omnibus artibus peritissimus, tamen professores omnium artium semper, ut doctior, risit, contempsit, obtrivit. Cum his ipsis professoribus et philosophis, libris vel carminibus invicem editis, sepe certavit. Et Favorinus quidam, cum verbum ejus quoddam ab Hadriano reprehensum esset, atque ille cessisset, arguentibus amicis, quod malè cederet Hadriano de verbo, quod idonei auctores usurpassent, risum jucundissimum movit. Ait enim, *Non rectè suadetis, familiares, qui non patimini me illum doctiorem omnibus credere, qui habet triginta legiones.*”—Spartiani Hadrianus, xv.

them from St. Thomas. Nor are examples wanting in our own country. The acute and learned Provost of Oriel College assigns as a reason why Oxford "was one of the last fortresses, of which the modern system of natural philosophy took a formal possession," that "the Aristotelian physics were interwoven with the whole course of its studies and exercises, and it was not easy to reconcile the abandonment of them with the language of the Statutes, which public officers were bound to enforce."* The case must be in some degree similar, wherever any restraint is imposed upon either the teachers or the students. Obligated to take their opinions from others, they are necessarily *behind* their age in understanding, instead of being *before* it. It becomes their business to maintain certain doctrines, not because those doctrines are true or important, but because they are imposed as the condition, on which great pecuniary advantages and great worldly honours may be enjoyed. Universities therefore, which are subject to the restraints of subscription to opinions, do and must oppose the entrance of truth into the public mind; whereas they ought to be like the blazing beacons, raised in ancient times upon the tops of mountains to diffuse light and convey intelligence from city to city and from nation to nation.

In the place, therefore, which shall be designed to

* *Reply to the Calumnies of the Edinburgh Review against Oxford*, 2d. ed. p. 16. On the influence of statutes in obstructing the entrance of metaphysical truth into Oxford, see *Dyer's Privileges of the University of Cambridge*, vol. i. p. 516, 517. Note.

furnish the best instruction to the highest orders of society, let every one consider it as a sacred duty owing to himself, to his country, to his fellow-creatures, and, above all, to the bestower of his intellectual powers, to preserve his mind free from a blind submission to authority; and let him ever remember, "*Hoc exigere VERITATEM, cui nemo præscribere potest, non spatia temporum, non patrocina personarum, non privilegia regionum.*" *

The following observations are here quoted, not for the purpose of suggesting a change of system to the Universities of Oxford and Cambridge, but as expressing the solid and deliberate conviction of many most enlightened clergymen of the Church of England upon the subject of subscribing abstruse formularies of faith on entering places of education.

"It seems it is a settled order in one or more of these renowned bodies, (who have happily discarded some other inconvenient customs,) that every one of above 12 years of age shall at admission subscribe our Thirty-nine Articles. Indeed, to propose tests of this kind to the fair consideration of grown men and able scholars, may not, perhaps, in every case be unjustifiable. But that they should be proposed to mere novices, and much more *imposed* upon the impuberty of their understanding, can scarce admit of any favourable, because scarce of any reasonable construction. For is not this supposing them competent judges of what they subscribe to? And yet, in subscribing to our Articles, they subscribe to some

* Tertullian. de Virg. Vel.

of the most abstruse points of theology, of which it is morally certain they cannot be competent judges ; * since even men of advanced age and learning cannot sufficiently agree about several of them, and those some of the chief. If, indeed, our Articles were few and plain, consisting only of some of the most obvious and necessary truths, and every young scholar to be admitted were thoroughly instructed and examined in each before subscription ; and if our preparatory schools (public and private) were what they ought to be, seminaries of a truly religious education, where our young people were trained up to virtue and piety, and taught as much Christian as heathen knowledge ; if this were the case, the difficulty perhaps would not be so great, nor the demand of subscription so unreasonable, as now in many instances it seems to be. But, since there is usually a very great defect in school education, and very few of our youths comparatively are so happy as to be early and thoroughly instructed, as they ought, in the great principles of religion, we cannot but lament their being obliged to subscribe such articles of it, at their coming to the

* “ Let it be but impartially considered, whether any raw youths (some of them, perhaps, scarce instructed in the first rudiments of Christianity) can be sufficient judges of the following articles, to mention no others ; viz. Art. 3, 8, 9, 10, 13, 17, 20, 27, 36 ; and particularly Art. 35, the subscription to which is reckoned a virtual subscription to our two tomes of *Homilies*. Dr. Bennet (in his *Directions for Studying*, &c. p. 24.) thinks, that persons designing for orders ought to go through all the *Homilies* before they are ordained ; because (says he) they are then to *subscribe* them. If so, ought not persons designing to be *matriculated* to go through them, because they also are then to subscribe them ? ”

university, as they never have been taught to understand, whilst they were in those schools, which undertook to prepare them for it. Upon the whole, we really and seriously judge, that as the imposition, wheresoever, or by whomsoever it may be insisted upon in this instance, can serve no manner of useful purpose; so is it in many cases (or we are exceedingly mistaken) not a little hurtful and prejudicial.*

The sentiments, thus avowed by the able and enlightened authors of the "Free and Candid Disquisitions relating to the Church of England," have been long acted upon by the Catholics and by the Protestant Dissenters, who consider the use of religious tests on entering their seminaries as not only unnecessary, but as tending to taint the native honour of ingenuous youth, and to render the mind familiar to the practice of unconvinced assent, instead of leaving to it the privilege and the benefit of embracing

* Free and Candid Disquisitions, A.D. 1749. Section x. § 1.

In November and December 1771, Mr. John Jebb, an eminently useful and active member of the University of Cambridge, published four Letters, addressed "to the Gentlemen of the University, who intend proposing themselves the ensuing January as Candidates for the Degree of B.A." In these admirable Letters (re-published in Jebb's Works, vol. i. p. 182—216) the able and upright author points out to the young men the propriety, and indeed the necessity of attending to the sense and evidence of those statements of opinion, "to the full approbation of which they were about to declare, that they *willingly* and *ex animo* subscribe." The reasons alleged were the same in their general tenour with those contained in the above extract: but they were exhibited with a clearness and force, which were perfectly irresistible. The Senate accordingly, on the 23d of June, 1772, altered the subscription on taking the degree of B.A. to its present form.

opinions as the result of inquiry. The only case of subscription, known among the modern Dissenters of England, confirms this general remark. In the academy at Homerton, over which a minister presides, eminent for his literary acquirements and his ardent love of religious liberty,* some of the students, designed to be educated as preachers among the Independents, were expected to subscribe "a declaration as to some controverted points of doctrine," which it must have required a long, minute, and laborious study to understand and believe, and which therefore a noviciate of integrity and reflection could not conscientiously subscribe. In 1811, the practice was exposed and condemned by a dissenting minister of respectability and influence in the same denomination, who, with others of his brethren, could not consent to degrade the candidates for a most useful and dignified office to a condition resembling that of the natives of Peru, who approached the presence of their Incas with a burden upon their shoulders as an emblem of their servitude.† Upon this remonstrance the practice was abolished.

SECT. III.—*Objection to the Proposed Plan, on Account of the Omission of Religion, answered.*

'To all that has been advanced in favour of a university destitute of sectarian distinctions, a strong

* John Pye Smith, D.D.

† Thoughts on Subscription to Articles of Faith, by Robert Winter, D.D.

objection will be urged ; *it does not teach religion*. The objection deserves a most attentive, respectful, and deliberate consideration, not because it may be echoed by multitudes of every sect, all of whom are eager for the inculcation of *their own* religion, but because men of the most profound piety, of the most virtuous principles, and of the most accurate and vigorous judgment, regard religion as the highest wisdom, and therefore think every plan of education essentially defective, which does not make ample provision for it.

The serious attention of such persons is solicited to the following prayer : it was written by one of the most sagacious of divines, and one of the best of men.*

“ LORD, let no unseasonable stiffness of those that are in the *right*, no perverse obstinacy of those that are in the *wrong*, hinder the closing of our wounds ; but let the *one* instruct in meekness, and be thou pleased to give the *other* repentance to the acknowledgment of the truth. To this end, do thou, O Lord, mollify all exasperated minds ; take off all animosities and prejudices, contempt, and heart burnings ; and, by uniting their hearts, prepare for the reconciling their opinions. And, that nothing may interrupt the clear sight of thy truth, Lord, let all private and secular designs be totally deposited ; that gain may no longer be the measure of our godliness, but that the one great and common concernment of truth and peace may be unanimously and vigorously pursued. And do thou so guide and

* Dr. Hammond.

prosper all pacific endeavours, that those happy, primitive days may at length revert, wherein vice was the only heresy."

Is there any one, who can from his heart offer up such a prayer as this, and yet maintain, that a scheme, tending beyond all other human means to its accomplishment, is without religion? Rather let him acknowledge, that an establishment, which shall bring together young men of every sect to "get understanding," and shall induce them to lay aside for a while the petty animosities of party, appears eminently fitted to realize the great design of religion, that it is well adapted, according to the measure of human wisdom and ability, to promote "glory to God in the highest, peace on earth, and good will among men." "This," said Chrysostom,* "is the rule of the most perfect Christianity, this the exact boundary, this the highest summit of excellence, to seek what conduces to the common good."

Mr. Jefferson, formerly President of the United States of North America, a man of the highest rank in intellectual and moral endowments, in his account of the "Proceedings of the Commissioners for the University of Virginia,"† states, that although "in conformity with the principles of the constitution, which places all sects of religion on an equal footing," they have proposed no professor of divinity, yet "the proofs of the Being of a God, the Creator, Preserver, and Supreme Ruler of the universe, the author of all the relations of morality, and of the laws and obliga-

* Orat. 25.

† Printed at Richmond, U. S. A.D. 1818.

tions these infer, will be within the province of the professor of ethics." "Proceeding thus far," says he, "without offence to the constitution, we have thought it proper at this point to leave every sect to provide, as they think fittest, the means of further instruction in their own peculiar tenets." Of the large space, which Natural Religion occupies in every well-arranged course of ethics, and of the grandeur and sublimity, the supreme importance and the beneficial influence of the topics, which it includes, any reader may satisfy himself by opening Professor Stewart's "Outlines of Moral Philosophy," where more than 70 octavo pages are occupied with the heads of lectures upon this part of his subject.* In like manner, instruction in the fundamental branches of religion, as well as of morality, will form a proper and an indispensable part of the course of philosophy, which will be hereafter proposed for a new English university. Nor is it necessary, that professors of divinity should be excluded from it. It is only required, that all sects and classes should have an equal right to the use of its advantages. If therefore a rule be adopted for the establishment of theological professorships, in conformity with which any sect or society, or even any individual may introduce them,

* P. 173—244. Second Edition. Edinburgh, 1801.

How much may be done by a professor of ethics to raise the moral character and to cherish the virtuous feelings of youth, is beautifully shown in Leechman's account of the manner of teaching adopted by the amiable and accomplished Dr. Francis Hutcheson at Glasgow.—See the Memoir prefixed to his *Moral Philosophy*, v. i.

the just and equal principle of the university will not be infringed, and its utility will probably be extended.

Nor is it requisite that religious worship should form no part of the provisions of the university, although it be not performed, as at Oxford and Cambridge, according to the prescriptions of an Act of Parliament. If it should appear to be the general wish of the members of the projected university, that Christian instruction should be given, and offices of devotion performed under its special care and direct controul, perhaps this may be done even in England, (for it is done in America,) without violating the equal rights of the various sects of religionists. Agreeably to a unanimous vote of the academical faculty and the board of trustees of Transylvania University in Kentucky, the ministers of every denomination in the adjacent town of Lexington are invited to preach in turn, during the session, in the University chapel. Catholics, Episcopalians, Presbyterians, Independents, Baptists, Methodists, and Jews, are included in this number. "It is believed," says President Holley, "that this is a measure eminently calculated to unite public sentiment, to secure public confidence, to advance the interests of truth, to extend catholicism, and to excite a spirit of emulation in the cause of religious liberality." If the English cannot adopt a similar course, supposing it expedient and necessary, their inability can arise only from that unsocial and unchristian spirit, which would be best corrected by their union for the purposes of liberal education.

But the friends of such a scheme will probably be led by mature reflection to conclude, that their seminary will flourish most, and will best promote the interests even of virtue and of piety, if it is destitute of those functions, both municipal and ecclesiastical, which the universities founded in former ages have esteemed among their highest privileges and their most sacred and indispensable duties. All these offices will be better left in the hands of those who already discharge them. Why should a university erect itself into a court of law, or pretend to judge of crimes and misdemeanours, when magistrates are appointed, to whom this business properly belongs? And why should the same body undertake to regulate the daily devotions and to form the moral and religious principles of its young members, when this is done by their parents, tutors, and guardians at home, and by the ministers of religion in places of public worship? Let the university teach well the languages, the sciences, and the liberal arts. Let its professors and students perform their daily devotions in private, in their families, or in the colleges, or other academical societies, to which they may belong; and on the Sunday let them resort to the parish church, to their college chapels, or to whatever other places of worship they may prefer. Their piety will then be real and sincere in proportion as it is not forced.

The essential distinction of the university now projected is the absence of every kind of political or religious test as the mode of admission to its honours and advantages. Persons of every religious party will avail themselves of its institutions in whatever

way may best suit their peculiar principles, views, and circumstances. Those who prefer placing their young men in private families, to be either under their own controul, or under the controul of individuals responsible for their good behaviour, may adopt this course. Those, on the other hand, who are attached to collegiate discipline, or who think it necessary to inculcate their peculiar doctrines and observances, may erect colleges to any extent, may enact their own statutes, and enjoy the benefits of the university on whatever terms they please, provided they do not violate its laws. And it is desirable that these laws should be as few as possible. When we think of the folio volumes filled with the statutes of Oxford and Cambridge, our only fear for a new university is, not that it would be in want of laws, but lest it should legislate too much. Laws must be framed for the administration of its funds, for the useful and effective discharge of its several offices, and for the further extension of its advantages. But all provisions regarding dress, eating and drinking, amusements and exercises, and all practices whatsoever, which are not necessarily connected with the primary object of the institution, should be avoided on the principle, that its usefulness is abridged by every thing tending to render its benefits less accessible to any individual, however disposed, or however circumstanced.

But it will be asked, shall impiety, shall open profligacy, be allowed within the precincts of a university? The answer is, that to exclude them entirely were impossible. They show themselves in the existing Universities in defiance of locks and bolts, of

statutes, censures, fines, expulsion. *To restrain them to the utmost* ought to be the endeavour of all, who are concerned in the business of education, and more especially of those, to whom this duty properly belongs, of tutors, of parents and guardians, and of the conductors of separate colleges or other subordinate societies. The university may best promote this object, not by threats, which cannot be executed, nor by exclusions, which would only cut off the unhappy offender from the chance of reformation, but by enforcing regularity of attendance upon his academical exercises, by affording him means of distinction apart from those of vice and folly, and by furnishing in the various branches of literature and science pursuits, which may excite his curiosity, pre-occupy his attention, and stimulate him to an emulation, innocent, virtuous, and noble. To accomplish these objects, each professor should be held accountable for the conduct of the students *as members of his class*, though not as members of society. Of their attendance upon him he is competent to judge: of their conduct elsewhere he must be almost or altogether ignorant. But, if a young man is punctual and diligent in his attendance there, this is of itself a considerable security for the general propriety of his behaviour: at least it affords ground to hope for his improvement. For one man, who has engaged in the arduous duties of a professorship, to examine with accuracy into the moral characters of his numerous hearers is impossible: to pretend to do it, or to undertake the task of correcting their irregularities,

could only end in deception, in disappointment and mortification.

The greatest masters of learning are often not the best judges of human character, and, if they set themselves up as censors of morals, will probably involve themselves in such contentions as will make them bitterly repent, that they departed from their appropriate sphere. A moralist, admirably skilled in the practical knowledge of human nature, has shown, that the extravagances of youth are no decisive indications of innate depravity, but that they may proceed, even in their greatest excesses, from superior natural endowments misdirected and unimproved: for as the finest of the inferior animals become either exceedingly vicious and unmanageable, or in the highest degree obedient and useful, according to their training, so boys of the most active and vigorous understandings, and of the most ardent and susceptible dispositions, will infallibly become distinguished in proportion to their native capacities and the warmth of their original temperament; but their eminence will be in what is good or in what is bad according to the direction, which they receive in youth.* To exclude therefore even a profligate young man from the benefits of academical education may be to complete the ruin of a noble mind, and to prevent it from reaching the highest possible attainments in wisdom and in virtue.

* Socrates, in Xen. Mem. l. iv. c. i. 3, 4. The remarks of Godwin, in the conclusion of the 16th Essay of the Enquirer, on "Early Indications of Character," are to the same effect, p. 156—159.

The generous founder of New College at Oxford had too much wisdom and knowledge of the world, and, may we not add, too much Christian charity, to expect spotless perfection even in his highly favoured beneficiaries. When it was reported to him, that some of those, whom he had appointed Fellows, had imbibed the errors of Wiclif, he replied, "Absit ut ego tantum perpusillo ædificio meo arrogem, ut fælicius sit quam Arca Noæ, ubi tamen inter homines octo unus reprobus inventus est; aut melius sit, quam domus Abrahami, cui dictum est, Ejice ancillam et filium ejus. Et quis tandem sum ego, ut in centum meis unus aut alter non impingat, quum in Apostolica illa Diaconorum electione unus in hæresim prolapsus fuerit, et in electione Domini unus ex duodecim Apostolis degeneraverit in Judam proditorem?"* The errors of youth should be regarded with tenderness as well as with solicitude. To restrain them will require a skilful, steady, and experienced hand, a careful attention to the dispositions and propensities of each individual, and a paternal concern for his reformation and improvement. The duty cannot be discharged except by a father, or by one, who occupies the place of a father. Expulsion is often a harsh measure, which relieves the teacher from trouble and exertion by cutting off from the offender nearly all chance of his return to virtue and honour. Instead of having recourse to this and other summary processes, which alone *professors in a university* can in general adopt, the formation of the principles and characters of the students ought to be

* Vita Gul. Wicami, Oxon. 1690, p. 129.

committed in all cases, where the guidance of a superior is required, to those who will bestow their special attention upon it,—to *parents, guardians, and tutors*, to the *ministers of religion*, and to the *heads of families and colleges*.

SECT. IV.—*View of the Minor Academical Institutions in England; Special reasons which should recommend the proposed Scheme to the Church of England, to Catholics, &c.*

A BRIEF account may here be introduced of the present state of academical education in England, as conducted in institutions distinct from the two great seminaries of learning.

Even the clergy of the Established Church in remote situations have found it necessary, on account of the distance of Oxford and Cambridge, and the great expenses incurred by a course of study at those places, to institute minor colleges for the education of ministers to officiate in their church. In the year 1817, a clerical institution was commenced at St. Bees in Cumberland, by the Right Rev. G. H. Law, D.D. now Bishop of Bath and Wells. About the same time, another was established at Llampeter in Cardiganshire, under the direction of the present Bishop of Salisbury, Dr. Burgess. Both of these seminaries have been found eminently useful. A third institution of a similar kind is said to be projected at York. The necessity of some further provision for the education of clergymen of the

English episcopal church has been ably represented by one of their number in a letter addressed to the Right Hon. Robert Peel, the Secretary of State for the Home Department, and Member of Parliament for the University of Oxford. Of the importance of this author's statements, and the force of his reasonings, it becomes his brethren candidly and seriously to judge. He recommends as "a suitable and encouraging model for the church college," which he would wish to see established in England, the Theological Seminary of the Protestant Episcopal Church in North America.* The Trustees of this excellent seminary, among the reasons for its removal from New York to Newhaven in Connecticut, observe, that "its contiguity to Yale College will afford it the advantages of the valuable library, and the public lectures of that institution."† This affiliation of the

* Enquiry into the Studies and Discipline adopted in the two English Universities, as preparatory to Holy Orders in the Established Church. By a Graduate. 1824. P. 42.

† Plan of the Theological Seminary of the Protestant Episcopal Church of the United States, Hartford (Connecticut). 1820. P. 7.

The Rev. Thomas Gisborne (in his "*Enquiry into the Duties of Men in the higher and middle Classes of Society in Great Britain*," 5th Ed. vol. ii. p. 90, 91), appears to have anticipated in some respects the "*Graduate's*" view of this important subject.

"The present system," says he, "highly pernicious to all, is singularly detrimental to young men of small fortunes destined for the church. It initiates them into a course of profusion culpable in itself, and productive of habits and desires particularly unbecoming the profession for which they are designed, and the stations which in general they are to occupy. And it is likely to have this further consequence, that by much the greater part of country clergymen, whose sons, from the habits in which they are brought

minor ecclesiastical establishment to the more comprehensive institution formed for public and general purposes, is no less creditable to the liberal spirit of its projectors than manifestly beneficial in its tendency.

The Catholics and Dissenters, who aim at the advantages peculiar to a university, commonly send their sons to Scotland, or to the Continent. They have, however, numerous academies established in England with a view to obtain as far as possible the same benefits without the risk and inconvenience of a foreign education. The Catholics have six colleges of this description at Stonyhurst, in Lancashire; at Ushaw, near Durham; at Ampleforth, near York; at Oscott, near Birmingham; at Downside, near Bath; and at Old-Hall Green, near Ware, in Hertfordshire. The greatest number of pupils at any one of these establishments is something less than 200; the smallest may be 40 or 50. In all of them a school for boys is a part of the establishment, only a small proportion of the entire number going through courses of study in the higher departments of science and literature. The system of instruction is skilfully arranged so as to lead the mind from the elements of knowledge, adapted to the capacities of boys, to the more advanced studies, which may be necessary in manhood either to the exercise of the sacerdotal

up at home, are better adapted than any other particular class of individuals to form a succession of ministers of the gospel, will soon be no longer able, even if they are able at present, to support the charges of a young man's education at a university, and at the same time to do justice to the rest of their family."

functions, or to the honourable discharge of the various duties, which belong to Englishmen in the middling and higher ranks of society. All the scholars in these seminaries are carefully imbued with the principles of the Catholic faith, and are expected to conform to the same worship and discipline. Great attention is paid by their numerous masters and professors to the preservation of perfect purity of language and morals ; cheerful and healthy recreations are encouraged among them, and carried on with great spirit ; and their imagination is cultivated, and the refinement of their taste promoted, by the care which they bestow upon eloquence, poetry, and music.

Among the different denominations of Dissenters, the Independents, or Congregationalists, have the greatest number of seminaries for academical education ; *viz.* one at Highbury, and another at Homerton, near London ; one at Rotherham, and another at Idle, in Yorkshire ; a fifth at Blackburn, in Lancashire ; a sixth at Axminster, in Devonshire ; and a seventh at Newport-Pagnel, in Buckinghamshire. The students at these places are all educated with a view to the Christian ministry. At Highbury there are 40 ; at Homerton, 20 ; at each of the other seminaries the number is not more than 15. From the Report for 1825, of the Hoxton Academy, now removed to Highbury, it appears that the annual subscriptions amount to 1,449*l.* and its whole annual income to 2,894*l.* Since the publication of that Report, the friends of the institution have had the satisfaction of completing, at an expense of about 20,000*l.* their present college. The site of this handsome and commodious

edifice, consisting of four acres of land, was purchased for 2000 guineas, and presented to the institution by the Treasurer, Mr. Thomas Wilson. The tutors are the Rev. William Harris, LL.D. Henry Foster Burder, M.A. and Robert Halley. The "Homerton College Society," which commenced A. D. 1730, has lately erected a neat and spacious edifice for the accommodation of its tutors and students, at the expense of about 10,000*l*. The present tutors are the Rev. John Pye Smith, D.D. and the Rev. William Walford. The entire course of study in this seminary occupies six years. The first two are principally devoted to the classics; to which is added through the remaining four, the study of natural and moral philosophy, of history, and of theology. An interesting account of the plan of education pursued in this establishment may be seen in the Appendix to the Life of Mr. Spencer of Liverpool, by the Rev. Thomas Raffles, LL.D. At Rotherham, besides the study of theology, and of the Greek, Latin, Hebrew, Syriac, and other ancient and modern languages, the institution provides instruction in mathematics, chemistry, metaphysics, and natural and moral philosophy. These studies are conducted by the Rev. James Bennett, Theological Tutor, and the Rev. Thomas Smith, M.A. Classical Tutor.

The theological seminaries, supported by the Baptists, are the academy at Bristol, now under the care of the Rev. Messrs. Crisp and Anderson, which provides accommodation for 33 students; that at Bradford in Yorkshire, superintended by the Rev. William Steadman, D.D.; a third at Stepney, under

the care of the Rev. Dr. Newman ; and a fourth at Abergavenny, in Monmouthshire.

The Presbyterian, or Unitarian Dissenters, support an academy at York, under the superintendence of three tutors, the Rev. Messrs. Wellbeloved, Turner, and Kenrick. This institution differs from the other dissenting colleges in admitting both Divinity and Lay students. It probably yields to no seminary in England, either in the extent or the accuracy of its literary and scientific pursuits. The usual number of students is about 30. As in the dissenting colleges, which have been already enumerated, the greatest source of income is from annual subscriptions. The subscription list amounts to between 700*l.* and 800*l.* ; the total annual receipts, arising from this together with various other sources, are more than 2000*l.* The principal part of the permanent property of this institution consists in an estate of 310 acres near Kirk-by-moorside. The following extract from the Annual Report explains its plan of study.

“ The Trustees, in pursuing their primary object, the Education of Dissenting Ministers, have endeavoured to render the Institution at the same time subservient to the liberal education of youth in general, without distinction of party or religious denomination, and exempt from every political test and doctrinal subscription. The course of instruction for the Christian ministry comprehends five years ; but it is so arranged, that, with the single exception of the study of Hebrew, the whole course during

the first three years, is equally suitable for lay students.

“ In the first year, the students are instructed in the Greek and Latin Classics, in Ancient History, and in Latin and English Composition ; in the elements of Plane Geometry, Algebra, and Trigonometry.

“ In the second year, they proceed in the Greek and Latin Classics, and in the practice of composition in English and Latin ; and read a course of Modern History, in pursuing which their attention is particularly directed to the History and Principles of the English Constitution. They are instructed in the Geometry of Solids, of the Conic Sections, and of the Sphere, and in the higher parts of Algebra. Lectures are also given on the Philosophy of the Mind, on Ethics, and the elements of Political Science.

“ In the third year, they are further instructed in the Greek and Latin Classics, and in the Belles Lettres ; in some of the higher branches of Mathematics, and the Newtonian system of physical Astronomy. Lectures are also delivered on Logic ; and on the Evidences of Natural and Revealed Religion. An extensive course of Natural and Experimental Philosophy and Chemistry forms a part of the business both of the second and third sessions.”*

To the institutions now enumerated must be added,

* Numerous details respecting the history, progress, and discipline, of Manchester College, York, may be seen in the Monthly Repository of Theology and General Literature, especially in vols. ii. and xi. See also the Life of Dr. Percival of Manchester, by his son Edward Percival, M.D. p. lxxvii. &c. In this instruc-

besides more private and domestic seminaries, the institution at Cheshunt for the education of Methodist preachers, founded by the Countess of Huntingdon; the Academy for the education of Dissenting Ministers, founded at the beginning of the last century by Mr. Coward, conducted formerly at Northampton and Daventry, and now at Wymondly House in Hertfordshire, distinguished, through a long course of years, by encouraging the spirit of free inquiry, and rendered eminent by the talents, virtues, and public usefulness of its teachers, and many of its pupils;* and last, though not inconsiderable in importance and respectability, the Presbyterian College at Caermarthen, which is conducted upon the same liberal principles, by the aid of funds derived from the noble bequest of Dr. Daniel Williams.

Several of the institutions comprehended in this enumeration possess extensive and valuable libraries, with philosophical apparatus, and museums of natural history and of other curiosities.

Besides theological seminaries, it appears proper to notice also those established for *civil* purposes, as the East India College at Haileybury, near Hertford; that at Croydon, maintained likewise by the East India Company; and the Royal Military Colleges

tive memoir, we are informed that the scheme which Dr. Percival most approved for the education of ministers to officiate among the body of Dissenters, to which he belonged, was to maintain them as students in one of the Scottish Universities, and that he deemed Glasgow the most suitable for this purpose.

* The early history of this academy may be read in Orton's *Life of Doddridge*. Its present tutors are Messrs. Morell and Hull. The students are 20 in number.

at Woolwich and Sandhurst. These institutions are well known to be frequented by great numbers of pupils, and to be under the superintendence of able and distinguished professors. A very accessible account of that at Haileybury, under the article *Hertford*, in Rees's Cyclopaedia, exhibits a remarkably comprehensive and liberal plan of instruction, conducted by men of great celebrity in their several departments.* The plan of instruction at Woolwich and Sandhurst is described in the Journal, edited at the Royal Institution, for 1826.

* In 1824 there were 172 pupils at Haileybury. The general expense was 18,012*l.* 3*s.* 1*d.* out of which 10,698*l.* 19*s.* 6*d.* was paid by private contributors. The Company had, therefore, only expended 7,313*l.* 3*s.* 7*d.* At Croydon, the total number of scholars and cadets was 374. The expense to the Company of educating each student was 89*l.* 15*s.* 8*d.* besides what they paid themselves.—*Oriental Herald* for Oct. 1824.

The institution of a university without sectarian distinctions is perhaps quite as important, when considered in connexion with the good government of the countless and multifarious population of Hindoostan, as when regarded in relation to the prosperity of any class of religionists in this country. It was doubtless with enlightened views of the expansion of the understanding, produced by intercourse with a large body of polished and studious competitors, that Lord Grenville recommended the education of the East India Company's civil servants at Oxford and Cambridge. In such a university as is now projected, these advantages would not only be enjoyed in at least equal proportion, but would be open to *all* his Majesty's subjects, to Catholics no less than Protestants, and to natives of Scotland, who furnish a very abundant supply of East Indian functionaries, no less than to Englishmen. Nor is it to be apprehended that after the adoption of such a scheme, the young orientalists would find themselves in the condition of their great predecessor, Sir William Jones, who, when he was a student at Oxford, and was anxious to learn the Arabic language, found it necessary to procure the services of a foreigner, to convey him

The various religious bodies, by which the above mentioned academical institutions are supported, would no doubt greatly rejoice, if to all the benefits at present conferred through their instrumentality they could hope to unite the still higher honours and advantages belonging to an education in a university. Upon the establishment of a university, free from sectarian restrictions, and formed solely for the purpose of giving to all applicants the best literary, scientific, and professional instruction, it is probable, that Colleges would be founded in subordination to it, not only by members of the Church of England, but by Catholics and Protestant Dissenters, whose Christian spirit of union and co-operation would thus be evinced in a way most honourable to their religion and their patriotism.

Of all parties the Church of England ought to be the most forward in the generous and liberal patronage of such a scheme. The odious policy of the apostate Julian,* who, in order that he might most effectually degrade the Christians and destroy their influence, forbade them to study the liberal arts, the Church of England must disdain. Her vast pre-eminence in

thither, and to maintain him at his own private expense, and who pursued this plan, notwithstanding the facilities arising from the high distinction which he had already gained as a scholar, notwithstanding also the existence of two Arabic professorships in the University, and the confident and often repeated assertion, which he himself appears to have countenanced, that every man may in that seat of the Muses find ample means of instruction in every conceivable branch of human knowledge.

* Socrates, *Hist. Eccles. lib. iii. c. 12*; Am. Marcellinus, *l. xxv. c. 4.*

wealth, power, and influence, ought to place her far above every jealous fear: the superior illumination, which may be presumed to be the result of her exclusive enjoyment of the advantages of the two existing Universities, ought to make her friendly to the unlimited diffusion of knowledge, and of all the honours and the benefits, which knowledge can bestow ; and the commanding station which she occupies should be considered by her as imposing an obligation to exhibit a corresponding spirit of generosity, and to employ her unrivalled means of exalting and improving the national character for the noblest end,—for the promotion of the undissembled and disinterested love of truth and virtue among all descriptions of the people. The reasoning of an accomplished prelate of this Church, occasioned by some objections to the formation of the Royal Society, will be no less applicable in the event of the establishment of a new university. Believing the Church of England to be grounded on the basis of scripture and reason, and vindicating the “unprejudiced mixture” of its members with ingenious men of other sects for philosophical purposes, he maintains, that its supporters “ought not to be apprehensive of this free converse of various judgments,” and adds, “Our doctrine and discipline will be so far from receiving damage by it, that it were the best way to make them universally embraced, if they were oftener brought to be canvassed amidst all sorts of Dissenters.”*

* History of the Royal Society, by Thomas Sprat, D.D. Bishop of Rochester, Part II.

All the principal parties, which differ from the Church of England, appear to be interested in the same object, not merely on the general grounds, which have been already explained, but on considerations to be derived from their peculiar circumstances. Among these minor bodies, those, to whom the establishment of a national university is the most important, are the members of the Church of Rome. They include many of the most ancient, noble, and opulent families in the kingdom. All their habits, feelings, and associations, convince them of the inestimable value of a corresponding education for their youth, who can thus only be secured from the ruinous and degrading effects of fashionable pleasures, and who must seek in science and literature that occupation of their leisure, and that lustre proportioned to their rank, which the sons of Protestants find in their admittance to the offices of magistrates and legislators.

The same considerations will powerfully weigh with Protestant Dissenters as they rise to easy circumstances by their industry and skill. The most obnoxious part of the exclusive system now in force against them is the denial of those equal opportunities of liberal and honourable education, without which all the fruits of their commercial and manufacturing employments are of comparatively little value. Their efforts to obtain these advantages, as far as they are attainable by unchartered seminaries, are highly creditable to their generous zeal, more especially if we take into account the continual propensity of their members to desert them, and join the Established Church as soon as they become the most capable of contributing to

the expenses of such institutions. But, notwithstanding the great and unremitting exertions of the various classes of Dissenters to obtain for their youth the advantages of academical education, they cannot be ignorant of the far higher benefits which would be open to them in a university; and the value, which they place upon these benefits, is sufficiently manifest from the practice of all those parents who, in order to secure them, send their sons to other countries. The sense of the real or fancied wrongs, which they sustain, and of the public distrust and suspicion implied in their legal disqualifications, necessarily tends to produce an unfavourable effect upon their social dispositions, and causes their integrity to be accompanied by a portion of reserve, and a disposition to irritation, very much at variance with the general benevolence of their principles and feelings, perhaps also by an excessive attachment to their peculiar doctrines and observances, and by false conceptions of the views of those, whom they regard as their oppressors. No method would be better suited to produce perfect openness, confidence, and simplicity of temper and manners, in union with sterling honesty, than their admission to a place of academical education, patronized and frequented upon equal terms by themselves and by Churchmen. Let them be enabled, by the just and impartial provisions of the Government, and by their own free co-operation with discerning and like-minded members of the Established Church, to resort to a seminary, where they may be habituated to the pursuit of truth and the admiration of goodness; where their minds may be enlarged by inter-

course with the professors of a different religion; and where, by means of all the influences of enlightened philosophy, classical eloquence, and ardent emulation, they may be imbued with public spirit and generosity of sentiment, enriched with science, and adorned with taste; let them thus be allowed the opportunity of rising to a level with the graduates of Oxford and Cambridge in the possession of all those mental and moral endowments, by which, and not by wealth or titles, the hearts of men are touched and their conduct influenced; let them be at length admitted to this participation in the noblest privileges of Englishmen, and they will feel their true dignity, receive their due proportion of deference and respect, and be able to stand forward on all occasions with a prevailing voice as the advocates of religious freedom.

There are other religious professors, not inconsiderable in numbers and in wealth, to whom this subject cannot fail to be interesting. The Jews, that insulated people, whom Christians in all parts of the world profess to pity, while they despise, and attempt to convert, while they persecute and insult them, have been forced by the existing institutions of the land and the prevailing sentiments of the people to hold intercourse with their neighbours almost solely for the purpose of pecuniary profit. But of what use are the ample fortunes, which they amass, so long as they cannot cultivate their superior powers of taste and understanding? Access to a place of liberal education, to halls of learning and science frequented by all sects and parties, would infuse into them views and motives, which would remove the reproach now

clinging to their names, and elevate them from the mere power of accumulating wealth to the means of *using* it well, and of improving the character and condition, first, of their own nation, and then of those among whom they are dispersed. Napoleon Bonaparte, though no friend of liberty, deserves to be mentioned here as having acted a part in this point more enlightened, and more conformable to the mild, equitable, and all-embracing spirit of Christianity, than any of his contemporaries. While France was under his government, Jews were admitted into the Polytechnic and Normal Schools, and were even sought out and encouraged to enter them.

Another sect, of whom special mention should be made in discussing the project of a new university, is the Society of *Friends*. The pursuit of learning and science, and the cultivation of taste, are advancing among them; but from Oxford and Cambridge they are shut out, not only by the same regulations, which exclude all other sectaries, but by the *oaths*, which are required by the statutes of those Universities to be taken on many different occasions.

To the various bodies of religious professors, these considerations are respectfully submitted in the hope that they will gladly join in the endeavour to establish and support a university open to all without distinction, convinced of its great importance to the honour of the nation, to the promotion of knowledge and truth, of virtue and good manners, of public spirit and patriotism, and to their own respectability and improvement, both as separate sects, and as individual members of society.

SECT. V.—*Portion of the Year to be passed at the University: Session to last ten Months.*

THE attention of the reader is now requested to other inquiries regarding the plan, discipline, government, and studies of the projected seminary, which, though of very inferior moment to the topics already discussed, will claim attention, *if* a new university be founded, and are themselves strong arguments in favour of the necessity of its foundation.

The first of these minor inquiries relates to the portion of time, which ought to be devoted to study. Those who go to the Scotch Universities repair to them early in November, and leave them about the end of April, or the beginning of May. Thus half the year is left unoccupied by academical employments.* In the English Universities, a still smaller portion of the year is appropriated to study, and great expense, great loss of time, and much distraction of thought, are produced by the division of this portion into three or four separate terms.† In the East

* “An improvement, which has been frequently proposed, but from prejudice, the result of ancient custom, never carried into effect, is the prolongation of the session of college. At present, it continues only for five months, which, besides being attended with other inconveniences, obliges the professors to meet the students no fewer than three times a day, and to conduct and conclude their lectures more rapidly than would be necessary in a longer session.”—Account of the Marischal College of Aberdeen, in Sir J. Sinclair’s Statistical Account of Scotland, v. xxi. p. 139.

† Undergraduates at Oxford are required to keep four terms in each year, two by six weeks’ residence, and two by three weeks’ resi-

India Colleges at Haileybury and Croydon, in the Dissenting academies, and in the colleges of the Roman Catholics, the session is never less than nine months. The North American colleges so far adhere to the model of the University of Cambridge in this country as to have three vacations, which, however, do not amount altogether to more than 10 or 12 weeks. The only exception appears to be Harvard College in Cambridge, Massachusetts, where it has been lately proposed to abridge the length of the three vacations from nearly 14 weeks in the whole to 10 weeks. In the universities of Germany there are every year two sessions, each of five months. The professors are in general very industrious, and their only period of relaxation is the interval between one session and another, which, however, they contrive, in many instances, to prolong from a month to six weeks. Some continental seminaries, as was the case in the Irish College at Salamanca, have no vacations. Mr. Campbell, in his suggestions respecting the

dence for each term. Residence during 12 such terms is necessary to take the degree of B. A.; and an additional residence during one term of three weeks to take the degree of M. A. (See the Oxford Calendar.) The periods of residence are not longer which are required at Cambridge.

The remarks offered here and elsewhere upon the practice of the Universities of Oxford and Cambridge are by no means introduced for the purposes of censure or reproach. The object is simply to apprise those, who are interested in the subject, of matters of fact; and, if the regulations of those celebrated bodies are made the subjects of animadversion, the design is, first, to show that some other establishment is wanted which may not be liable to the same objections, and, secondly, to employ the experience of former times as a guide for the present age.

projected College in London, makes a proposal to the same effect, and recommends with a view to its accomplishment, that there should be two sets of professors to lecture during alternate seasons. It appears, however, that some intermission is certainly necessary for the convenience and reasonable gratification of both tutors and pupils; and it may be proposed, that this should extend from the beginning of July to the end of August, besides a vacation of a week or 10 days at Christmas, and two or three holidays at Easter.* Allowance being made for the time to be occupied at the end of every session in public examinations and other annual meetings, not less than nine full months will thus be left for the purposes of literary and scientific instruction.

The adoption of such a regulation as this in preference to the systems of either the English or the Scotch universities will, it is hoped, approve itself to every impartial and reflecting mind. It cannot be questioned, that youths from 16 to 21 years old are at least as capable of continued and strenuous application to study as those of inferior age; nor can it be doubted, that the useful employment of their time is at least equally important. Indeed no period of life appears so valuable as this; for it is then that the

* Dr. Knox, in his well-known animadversions upon the two Universities (*Liberal Education*, vol. ii. sect. 45), proposes, that instead of four terms amounting, according to his calculation, to about 13 weeks, there should be "but one term, continuing without interruption from the 1st of October to the end of July, with a week's vacation at Christmas." He considers "two months as quite sufficient for the purposes of visiting friends and relations, and for all useful recreation."

character is chiefly formed, the powers of the mind most rapidly expand, and the promise is given of the attainments and excellencies of the future man. Is it not almost a profligate waste of this precious age to pass scarce half of it in regular and systematic industry? Of those, who go to be educated at a university, education is commonly the sole business. What good reason can possibly be assigned, why this business should not occupy nearly their whole time and attention? If recreation be necessary, as undoubtedly it is, it may be enjoyed with far greater advantage both to the health of their bodies and to the vigour of their minds by being evenly intermixed with their academic labour, than by being referred to a few seasons of repose, succeeding to periods of intense and uninterrupted exertion. It may be alleged, that the students at our present Universities work during the vacations, although they cannot then attend lectures, or reside in college. But, if a university presents any decided advantages over mere private study, and if the student is benefited by frequenting it during five or six months of the year, his improvement may be expected to be proportionately greater by prolonging the period of his attendance to nine or ten months. The longest time is short enough for the work, which is to be performed; and, if instead of the limited and imperfect range of inquiry now presented by the highest rank of our academical instructors, a new university shall seek to gain celebrity and to attract crowds of students by offering a course of education more extensive, various, and complete, it can only do so by occupying a much

larger portion of the year. By fixing upon a session of 10 months' duration, twice as much may be taught as is now taught at the Scotch and English universities, even independently of any improvements, which may be made in the method of instruction.

SECT. VI.—*Course of Studies.*

THE length of the session being thus determined, *four years* appear sufficient to communicate as perfect an acquaintance with literature and science as is generally requisite to academical education, and to teach every thing important, which is now taught with that view in the British Universities, together with such additional learning as is necessary to supply their deficiencies, and to render the scheme of instruction uniform and complete. *The best mode of employing these years* must be ascertained from a regard to the situation and wants of man, and to the natural progress of his mind in attaining knowledge.

Leotychidas, the Spartan, having been asked what free boys ought most to learn, answered, "What will be useful to them, when they have become men."* Had this obvious dictate of common sense been acted upon, the practice of all civilized countries and of all ages subsequent to its delivery would have been widely different from what it has been. The education of young men of rank has been almost solely conducted, both in ancient and modern times, by

* Plutarchi Apoph. Laconica.

professed philosophers, by schoolmen, and by ecclesiastics. The situation of such persons causes their knowledge to be speculative rather than practical, and their inquiries to relate rather to the subjects of abstract, though sublime contemplation, than to those which every day address themselves to the outward senses, and enter into the occupations of common life. That knowledge, which they esteem as their peculiar and most honourable distinction, they make it their business to communicate to their ingenuous pupils; they are not solicitous, perhaps they are not able to impart what they consider as a baser order of ideas. Among the Lacedemonians and nations of little refinement, *useful* knowledge became as a matter of necessity the sole object of pursuit;—the knowledge of warfare, of husbandry, and of the arts of life. The rise of a learned and philosophical class of men produced in the further advancement of society a zeal to excel in scholastic attainments, not for use, but for distinction; and the exercise of the mind in the keenness of logical and rhetorical disputation took place of the inuring of the body to deeds of skill and prowess. A third æra seems now to have arrived in consequence of the general diffusion of science among all classes of the people. Education is sought, not merely by professional and speculative men, but by the manufacturing and the commercial world. All wish to understand the principles of the operations, which they perform, and to make philosophy the universal handmaid to the arts. If, in accordance with the present ideas of mankind, and especially with the habits, views, and interests of our own

countrymen, a course of liberal education can be devised of great practical utility, it will have the advantage of keeping attention alive by its continual reference to passing events, to recent improvements and discoveries, and to the most important pursuits and interesting inquiries of those who partake of its benefits. It will repay to them the expenses of a university education, and add to the wealth of the nation at large. The ideas, which it will impart, in consequence of their perpetual application to the scenes of ordinary life, will be frequently revived, and hence will be less likely to vanish from the memory than those, which can be recalled only by books or by learned conversation.*

It would nevertheless be an error fatal to all the noblest aims of education, if the object were to make it useful only in what we may consider as the Spartan sense of the expression, or in the way, in which chemistry is useful to a printer of calicos, geometry to a land-surveyor, or arithmetic to a merchant's clerk. No instruction deserves the name of *liberal*, which does not chiefly impress, not the love of money,

* — Apt the mind or fancy is to rove
 Uncheck'd, and of her roving is no end ;
 Till warn'd, or by experience taught, she learn,
 That not to know at large of things remote
 From use, obscure and subtle, but to know
 That which before us lies in daily life,
 Is the prime wisdom ; what is more is fume,
 Or emptiness, or fond impertinence,
 And renders us in things, that most concern,
 Unpractis'd, unprepar'd, and still to seek.

Milton, Par. Lost, b. viii.

but the love of truth. Philosophy may indeed, and will shed her rays upon the most sordid toils of the mechanic as well as upon the sublimest inquiries of the man of genius, just as the sun enlightens the grass and stones, on which we tread, no less than the spacious valleys, the majestic mountains, and the sailing clouds, which form our distant prospect. But to make academical education a mere trading concern, to pursue knowledge only as the road to opulence and luxury, would be most degrading to the character of the individual, and most injurious to the manly and independent spirit of the nation. The nature of the human mind, its vast capacities for information, and its ardent thirst after improvement, demand higher flights, and more various, difficult, and remote inquiries.

For man loves knowledge, and the beams of truth
 More welcome touch his understanding's eye,
 Than all the blandishments of sound his ear,
 Than all of taste his tongue.*

To gratify these purest and worthiest desires, which our Creator has implanted, and thus to refine, enlarge, and elevate our minds, to make them capable of a superior order of pleasures, and to give them strength and vigour for every necessary exercise of personal virtue, of patriotism, or of religion, is to make education useful in another and an infinitely

* Akenside, Pleasures of Imagination, b. ii.

higher sense ; and to accomplish this ought to be the chief design of a well-constituted university.*

Now what is it that the author of nature presents to that spirit of curiosity, which he has created ? It is the whole universe of being. It comprehends all existing things, whether visible or invisible, whether capable or incapable of thought and feeling. But these objects are presented in a certain order ; first, the visible ; afterwards, the invisible. Ideas enter through the avenues of the senses, which engage the attention, and employ all the powers of the mind, long before any reflex acts are exerted upon the mind itself. Even when the understanding has advanced considerably towards its maturity, sensible and external objects are far more easily contemplated, and more certainly and thoroughly understood, than the inward operations of the principle, which contemplates them. Hence the method of instruction, which was chosen by some of the leaders of the ancient philosophy, and which was clearly expressed by Aristotle in the names

* The error of considering the *utility* of academical education only in the low, vulgar, and contracted sense of that term, is ably exposed by the Rev. Dr. Copleston, now Provost of Oriel College, in the last chapter of his vindication of the University of Oxford, in reply to the Edinburgh Review. The splendid eloquence, the exact and masterly, though not uniformly correct reasoning, the solid learning, and, above all, the exalted views of the improvement of individual character, which pervade this pamphlet, cannot fail to rescue it from the oblivion, which commonly awaits works of occasional controversy. The reader is particularly referred to it for a defence of *Classical Education*, in ch. iii., and for an account of the studies pursued at Oxford in ch. iv.

of its two grand divisions, PHYSICS and METAPHYSICS, is founded in the nature of the human mind, and ought to be followed in a well-constituted system of academical education.

In many seminaries, however, and among the rest in the principal Universities of Scotland, the reverse order is adopted.* It seems to have been imagined,

* In England this practice was vigorously attacked by Milton, in his golden "*Tractate upon Education*." It has been the fashion to depreciate this treatise. Yet the principles maintained in it appear to be founded on most just and accurate, as well as most enlarged and comprehensive views of human nature. The immortal author points out, as he professes to do, "the right path of a virtuous and noble education," although the details of his plan would now require considerable modifications in order to accommodate it to the advanced state of knowledge. The only serious obstacle to its execution is that which he himself states at the close of his work; "This is not a bow for every man to shoot in, that counts himself a teacher, but will require sinews almost equal to those which Homer gave Ulysses."

Since Milton protested so strongly against presenting to young novices at their first coming "the most intellective abstractions of logic and metaphysics," the system of education, at Cambridge more especially, has been completely changed, probably in a great measure through the influence of the master minds of Sir Isaac Newton and Dr. Isaac Barrow. Physics, at least some branches of that study, have now almost expelled metaphysics.

Professor Jardine, of Glasgow, defends the Scottish practice in his valuable "*Outlines of Philosophical Education*," p. 240—256, 2d Ed. Perhaps his arguments are scarcely consistent with his statement at p. 32, where he condemns the custom of employing the dialectics of Aristotle "as an instrument for initiating young persons into their philosophical studies," and justly observes, that "it is by no means to be attributed to the inventor of the art."

In the Belfast Academical Institution, which is principally copied from the College at Glasgow, the physical sciences employ

that before young men could be expected to reason well, it was necessary to teach them *logic*, which is the art of reasoning. But, as art is always founded upon science, the philosophy of the human mind was seen to be a pre-requisite to the attainment of this art: a knowledge of the instrument was judged indispensable in order to learn how to use it. Thus the most difficult and abstruse of all the speculations of philosophy were placed at the very threshold of her temple, and its avenues were occupied by those evanescent forms, which are the least adapted to engage the vivid fancy, to raise the admiration, or to fix the attention of the youthful mind.

Nature and experience prescribe an opposite course. In the actual acquirement of knowledge, the mind always ascends from particular to general ideas, from the concrete to the abstract. The art of logic, therefore, with the whole doctrine of ideas, of method, and even of syllogisms, will be best understood after the mind has been habituated to accurate distinctions and to clear conceptions in individual cases, after natural history has made it familiar with the arrangement of objects into genera and species, and natural philo-

the last year of the course. See "An Account of the System of Education in the Belfast Academical Institution," 1818.

About the middle of the last century, the professors in both the Universities at Aberdeen adopted the plan of teaching the *physical* sciences first, and the *metaphysical* last, instead of beginning with logic, according to the old system. See in Sinclair's Statistical Account of Scotland, v. xxi, the account of "the University and King's College of Aberdeen," p. 85, 86; and in "the Account of the Marischal College and University of Aberdeen," the truly philosophical observations on the course of study at p. 115—119.

sophy has taught the process of induction. Physics then should form the first branch, and it will be found, that they will also constitute by much the larger branch of a well-arranged system of academical education. This portion of the course will comprehend the study of matter as opposed to mind; of all external objects, which by themselves or by their effects influence our corporeal frame.

But all the changes of material substances are of two kinds. They consist in the motions and mutual actions, either of large masses of matter, or of its minute and ultimate particles. Although the former class of appearances became the object of philosophical investigation long before the latter, and even now occupies almost the sole branch of physical science, upon which honours are bestowed in the universities, yet the latter may with advantage take precedence of it in the order of arrangement, and certainly claims equal attention with it upon every consideration, which can recommend useful and ornamental knowledge to the pursuit of an active, enterprising, and accomplished people. In extent, in practical utility, and perhaps we may add, in accuracy and precision, Chemistry yields to no science whatsoever. Its aptitude to the employments of a very large proportion of the English nation is manifest; its subserviency to our public prosperity and greatness is indisputable. The explanations which it furnishes of many natural phenomena, and of innumerable processes in the arts, and the variety, the beauty, the quick succession, and the magical brilliancy of its exhibitions, are adapted to allure the mind to the love

of science, and to correct, where it exists, the propensity to indolence, frivolity, and dissipation. It must not be supposed; however, that chemistry is only fitted to attract the eye by its gay and rapid changes, or to show material substances passing from form to form, and from colour to colour, like the fabled Proteus under the hand of Aristæus.* Astronomy is not more exact than chemistry will become; and, as the former exalts the mind by carrying it to the consideration of the vast masses, which move through immeasurable space, so the latter affords an exercise no less intense and refined by leading it in an opposite direction to the study of those atoms, those inconceivably minute particles, which by their regular combinations form the substance of all material bodies. Unless, therefore, it be deemed necessary, in compliment to our established modes of education, to keep out of view one half of the prospect of the universe, chemistry, which treats of the motions and mutual actions of the ultimate constituents of bodies, will claim equal attention with natural or mechanical philosophy, which treats of the motions and mutual actions of the bodies themselves.

Among the qualities, by which material objects are known and distinguished, the most important is *quantity*. Time, space, force, number, dimension, are all ascertained by finding whether things are equal, greater, or less. The necessity of the study of quantity as the basis of all physical knowledge has been admitted from the first dawn of philosophy, and

* See Virg. Georg. iv. 405—410, 440—442.

was expressed among the ancients by the name, which they gave to it, of *Mathesis*, or learning. Although mathematical propositions are as abstract and general as the truths of metaphysics, the ideas which they express of lines, points, numbers, and quantities, requiring for their accurate conception as intense and purely intellectual exertions, yet they are continually illustrated by tangible objects, and by diagrams, figures, or letters, which are exhibited to the eye. By creating at will any number of individual cases conformably to the terms of each proposition, the learner is rescued from the necessity of relying altogether upon his yet immature faculties of abstraction and generalization. Boys of 15 or 16 years of age are perfectly capable of learning mathematics with these customary aids; and as this science is in no small degree conducive to the accurate study of chemistry, as well as of natural philosophy, it may with propriety precede them both.

Besides the sciences, which have been mentioned, there is a most extensive, delightful, and improving branch of knowledge, which goes beyond the contemplation of the general properties of matter, and of its motions and mutual actions, and is employed in the description and classification of all the objects of sense, whether animate or inanimate, which exist upon the earth, including also the description and examination of the earth itself. This is the science of natural history. Its proper office is to describe things as they are, and to arrange them into classes according to their differences or resemblances. It never fails to be attractive to the young, and it is peculiarly fitted to

exercise their powers of discrimination, and to communicate habits of order in the arrangement of their ideas. As the objects which it describes are principally living and sentient creatures, either plants or animals, it illustrates many questions belonging to the science of metaphysics.

The studies now enumerated are all conversant with *things*; to them must be added the study of the *names* of things. In many systems of education the latter has been pursued almost to the exclusion of the former, as if the knowledge of names were more important than the knowledge of the things themselves.* Some inquirers, on the other hand, have wished that an acquaintance with things should be made the sole business of education. The truth lies between these two extremes. The knowledge of oral language is not only necessary as the principal method by which one man shares in all the intellectual

* Quis ferat, tantum temporis in addiscendis linguis, imò vel levissimè addiscendis, teri? Quæ quidem utiles ac necessariae, ut ad notitiam rerum accedamus; sed profectò tanti non sunt, ut maximam juxta ac optimam juventutis partem absumant. Etenim, non hæc est scientia, sed scientiæ tantum ὀργانون et clavis. Ecquid verò insanius quàm instrumentis ita se tradere, ut ea, quorum sunt instrumenta, adipisci non valeas? Ecquid stultius, quàm vividiores ac saniores ævi partem ita clavibus comparandis impendere, ut ad recludendam arcam, expromendosque thesauros, non vacet? Quantò melius et studiosis et studiis consuleretur, si ista compendio fierent; si multâ lectione, multâ scriptione, multâ omne genus exercitatione, intra breve temporis spatium memoriæ mandarentur linguæ, ad eundem ferè modum, quæ linguæ etiamnum superstites, exercitationis ope, brevi tempore vulgò addiscuntur; sicque ad rerum ipsarum notitiam promptior juvenibus aditus pateret? Jo. Alphonsi Turretini Oratio Rectoralis, A. D. 1703.

attainments of the rest of his species, but constitutes a most extensive and curious science, which is intimately connected with the history both of nations and of man regarded as a creature capable of progressive improvement, and which may be employed with the utmost advantage to exemplify the conclusions of mental philosophy. Notwithstanding the objections so often urged against the practice of spending the prime of life in reading Greek and Latin, no employments have been yet devised, which are better fitted to exercise any intellectual power, whether memory, judgment, or imagination. It should be recollected, that good education is designed, not merely to store the mind with ideas and principles, but to give it the power of adding continually to its stock of ideas and principles. He, who discovers truth himself, stands incomparably higher in the scale of intellect than he, who merely receives it on the authority of others. That system of education is in the same measure to be preferred, which unfolds the various faculties of the understanding so as to inure and prepare it for all those efforts and investigations, by which difficulties are surmounted, and the doubtful glimmerings of distant light followed out till they lead to the brightness of open day. What then can be a more improving part of the study of philosophy than the investigation of its first origin in the writings of the luminaries of the ancient world, and the comparison of their conceptions, however indistinct, or fanciful, or erroneous, with the correct and well-established deductions of modern science? It need scarcely be added, that, if history and biography should form a

part of education, the knowledge of ancient authors is indispensable, and that in poetry and eloquence they stand unrivalled.* But it is to be observed, that with a view to the ensuring of these benefits from the cultivation of Greek and Roman learning it is necessary, that that study should be accompanied by a far more extensive scheme of scientific and philosophical instruction than has yet been permitted to form a part of English university education. The enlarged spirit, which dictated the following words of one of the great ornaments of classical literature in the last century, is to be desired in no persons more than in the Professors of the learned languages in a new university :

“Etsi permagnum Critico præsidium est in mentis vi et sollertiâ, nemo tamen omnia in eo posita putet. Comparandum est alterum instrumentum, eruditio; quæ ut parum aut nihil sine ingenio, sic sine eruditione ne perspicacissimum quidem ingenium quicquam effecerit. Rectè Crates Mallotes, quem hæc ipsa ars nobilitavit, apud Sextum Empiricum, in Critico requirit omnis liberalis doctrinæ, quam Græci *ἐγκυκλοπαιδείαν* vocant, scientiam. Si igitur ad Criticam adspirare velis, de Cratetis præcepto, ante grammaticam, non vulgarem istam, sed altiorem, percipias, habites in Poetis et Oratoribus, peragres latissimum historiæ campum, mente complectaris

* For a comprehensive, eloquent, and argumentative display of the advantages of the study of the Classics, which is at the same time acute and philosophical, and which will not be suspected of originating in prejudice or bigotry, see Godwin's Enquirer, essay vi.

universam philosophiam, et his omnibus adjungas Mathesin, maximè partes illas, quæ mentem exacuunt ad verum cernendum. Ex tantâ tot artium ac disciplinarum ubertate Critica demum efflorescit et redundat: tali instructu ornatuque eam oportet esse comitatam.*

To a plan of study including all the principal branches of mathematics, chemistry, natural philosophy, natural history, and metaphysics, together with an extensive course of Greek and Roman literature, some readers will object, that it seems adapted to give a short and superficial view of a multitude of subjects without communicating a full and accurate knowledge of any one, and that it will consequently tend to fill the minds of the young with an empty conceit of the extent and variety of their acquirements, but not to infuse that humble and cautious spirit, which is fostered by sound learning, and is the characteristic of true philosophy. But in the course of four sessions, each of ten months' duration, it will be found, that all these sciences may be taught as completely as any one of them is now taught at any college in England. There is not one of them, which does not claim the attention of every cultivated mind by its extent and grandeur, by its practical utility, and its union of elegance with exactness, and by the splendid discoveries, the profound investigations, and the beautiful and ingenious theories, which illustrate and adorn the successive periods of its history. In favour of a varied and copious system of education it may be urged, that the young require a diversity in their pursuits in con-

* Vita Hemsterhusii a Davide Ruhnkenio.

sequence of that impatience of confinement to a single occupation, that vivacity, and that aptitude for various exertion, which mark their period of life; and that, if an individual is ill qualified to excel in one study, it is but just that he should have an opportunity of gaining distinction in another. "That therefore this roving curiosity may not be unsatisfied of," to adopt the reasoning of Dr. Sam. Johnson in a case analogous to the present,* "it seems necessary to scatter in its way such allurements as may withhold it from a useless and unbounded dissipation; such as may regulate it without violence, and direct it without restraint; such as may suit every inclination, and fit every capacity; may employ the stronger genius by operations of reason, and engage the less active or forcible mind by supplying it with easy knowledge, and obviating that despondence, which quickly prevails, when nothing appears but a succession of difficulties." If respect be had to the future employments of manhood, an introduction to all the principal branches of knowledge appears necessary, in order that a young man may make choice of those to be the subjects of more minute and laborious study, for which he is peculiarly fitted by his natural capacities, or his acquired tastes and habits. It may also be argued, that the arts and sciences, with the literature of ancient and modern times, are so connected, that each throws some portion of light upon the rest; that "*Erudition* consists in the

* See the preface to Dodsley's Preceptor, p. x.—xii. To the weighty decision of Johnson may be added the highly respectable authority of Dr. Aikin, in Letters to his son, v. i. letter i.

mixture of various studies, as a chorus is formed by the union of different voices ;”* and that narrow prejudices, contracted habits of thinking, exclusive and bigotted attachments and the pedantry of particular professions, are most likely to be avoided by taking extensive views of the entire compass of human knowledge, and of the eminence obtained in their respective departments by all the great leaders of intellect. Human nature is a wonderful compound of many faculties, corporal and mental. All these admit of improvement to a degree, which often excites mingled surprise and delight, and always affords an abundant recompense to exertion. It has been well observed by a writer, whose opinion upon this subject is entitled to the highest respect, that one of the most essential objects of education is “to cultivate all the various principles of our nature, both speculative and active, in such a manner as to bring them to the greatest perfection of which they are susceptible.” “It is not,” says he, in the course of his excellent illustrations of this maxim, “It is not in the awkward and professional form of a mechanic, who has strengthened particular muscles of his body by the habits of his trade, that we are to look for the perfection of our animal nature : neither is it among men of confined pursuits, whether speculative or active, that we are to expect to find the human mind in its highest state of cultivation. A variety of exercises is necessary to preserve the animal frame in vigour and beauty ; and a variety

* Ut e diversis vocibus constat chorus, ita variarum disciplinarum mixturâ constat eruditio. *Seneca.*

of those occupations, which literature and science afford, added to a promiscuous intercourse with the world in the habits of conversation and business, is no less necessary for the improvement of the understanding.*

In order to carry into effect the scheme of liberal education, the general principles of which have been stated, it appears desirable, that six able, intelligent, and industrious professors should be appointed: four to teach philosophy, and two to teach languages. Let us inquire how their exertions may be best apportioned, so as to complete the course of instruction extending through four sessions.

1. It has been suggested, that *Mathematics* should be the principal study of the philosophical class during the First Session. But it is probable, that all the branches of pure mathematics may be taught as fully as their subsequent application to other arts and sciences will require, in the space of little more than six months. Thus more than a quarter of a year will remain for studies, which are not taught in the existing universities. Let this time be occupied by some of the departments of Natural History. A judicious professor, intent on the improvement of his pupils, will be guided in many particulars by a regard to

* Stewart's *Philosophy of the Human Mind*, v. i. part ii. s. i. These remarks appear to have been suggested to the eloquent Professor by the observations of Dr. Barnes, in his valuable essay, "On the Affinity subsisting between the Arts," the whole of which is well deserving of attention in connection with the present subject. See *Memoirs of the Lit. and Phil. Society of Manchester*, v. i. p. 73, 74.

their various tastes, or to their peculiar deficiencies. From such motives, he will make the mathematical part of his course longer or shorter in different years, not considering it necessary to exercise in the details of arithmetic, algebra, and geometry, those who are familiar with them already, but entering more fully into the higher branches of his science, and also allotting a larger space of time to Natural History, when he is satisfied that they are all competently furnished with the knowledge of mathematics, and prepared to apply their knowledge to the subsequent pursuits of physical science.

The course of mathematics may be suitably followed by lectures and exercises in *Geography*, explaining the use of the globes, the construction of maps, the history of geographical knowledge from the earliest times, the progress of discovery, and the leading features in the physical structure of the globe, in the principal divisions of the human race, and in the successive conditions of society.* Since the publications of Humboldt, to omit many other travellers of enlarged and philosophical views, geography can no longer be regarded as a trivial or puerile study. To be ignorant of it would be inexcusable in any one, who pretends to the name of a man of science, and it ought consequently to be considered indispensable in a well-arranged and comprehensive system of liberal education. Indeed, if

* An admirable course of instruction in geography and botany, approaching to the plan here recommended, is described in Mr. Wellbeloved's elegant Memoirs of the Rev. William Wood, F. L. S., p. 75—80.

properly taught, it cannot fail to be, in the highest degree, attractive to the young academic: it must become his guide in the study of every branch of either natural or civil history: and it will render the perusal of voyages and travels, not merely a delightful recreation, but a source of many interesting inquiries, and many varied and extensive speculations.

After a suitable portion of time has been allotted to geography, six weeks perhaps, or two months, will remain, at the close of the session and at the most convenient season of the year, for the study of *Botany*. It is difficult to conceive that any man of taste or curiosity should despise the examination of that part of the creation, which meets his eye continually under the most beautiful and graceful forms, which administers innumerable supplies to his various wants, and abounds with the most admirable proofs of the wisdom and goodness of the Supreme Being. The physiological and the systematical part of botany have each their advantages. The former is the best introduction to a knowledge of organized nature, exhibiting the first and plainest links of that vast chain, which connects all living substances; the latter affords the most perfect specimen of classification, so that, all that the Dialectic Art teaches respecting *genus* and *species* in general propositions, Botany demonstrates in a far more pleasant and intelligible way by actual examples. This study, besides the useful and agreeable exercise of the understanding, is adapted to infuse the purest tastes, prepares a fund of never-failing delight for every rural walk, and often forms

a bond of union among cultivated and amiable minds: and, if religion ought to enter into the scheme of a well-conducted education; if that religion at least, which "takes no private road," but forms part of the theories of all sects without exception, deserves to be taught in a national university; if, moreover, Natural Religion is the foundation of a just and enlightened faith in Divine Revelation; and if it is desirable, that the religious impressions of the best educated part of the nation should not be the mere fervour of enthusiasm, or the blind assent of the mind to authoritative dictation, but be established upon rational conviction and deliberate choice, and associated with the most pure and delightful sentiments; then Botany may assume a still more dignified rank among the sciences; for certainly there is no branch of natural knowledge, which affords proofs so clear, so accessible, so abundant and various, so striking and interesting and attractive, of the existence, attributes, and providence of the Great First Cause.

2. The chief business of the Second Philosophical Class is proposed to be *Chemistry*. Under this may be included *Electricity*, *Galvanism*, *Magnetism*, the chemical properties of *Light*, and perhaps the science of *Optics* in general. It will also comprize an account of the various processes in the arts, which depend upon chemical combination; and it will prepare the way for lectures upon *Mineralogy* and *Geology* at that season of the year, which, as in the case of the lectures on Botany, will admit of the study of these sciences in the book of nature itself. All these pursuits being at present popular and fashion-

able, nothing needs to be said in recommendation of them. Abundant time will be found in the course of a single session to teach all of them well; and any students, who are not sufficiently familiar with mathematics, may employ this interval to prepare themselves for the business of the third year, by entering a second time the class of the professor of mathematics, or by availing themselves of the aids of more private tuition.

3. It is proposed, that Chemistry should be succeeded by *Natural Philosophy*. The Third Philosophical Class will therefore study *Dynamics*, the theory and practice of *Mechanics*, the construction of machinery, and especially the principal machines and engines now employed in manufactures. The business of *Engineering* in its more general sense, with *Hydraulics*, *Hydrostatics*, and *Pneumatics*, will enter into the arrangement, and will lead on to the contemplation of still greater masses of matter as viewed in the Newtonian theory of the universe, and in the present system of physical astronomy.

There is an art, for which no professorship at present exists in this country, and which therefore has the greater need of a reception into a new university. This is *Architecture*. It ought to be grounded upon principles of philosophy as well as of taste. So far as it is *useful*, it is established upon mathematical reasoning; or at least upon those results of experience, which mathematical reasoning may bring to greater certainty and precision: so far as it is ornamental, it may form a valuable connecting link between the studies of the third and fourth sessions, since it appeals to the sense

of the sublime and beautiful ; it is a kind of tangible poetry ; it is like painting with the grandest materials ; it exercises the imagination, without requiring more of refinement and abstraction than commonly belongs to the youthful student. It is intimately connected with the most interesting and important views of the state of society, and of the history of mankind, in different ages and regions of the world. It is particularly adapted to give correctness to the eye, and accuracy to the hand in drawing. The theories also respecting the origin of the different kinds of architecture, and their various decorations, exercise with an agreeable entertainment the imaginative and reasoning faculties. All its more remarkable productions will rise with additional beauty and grandeur before him, who has learnt to contemplate each building as a whole formed by the skilful adjustment of the necessary component parts, and who can follow the views of the architect in his conception of the vast design. How different the impressions of the visitant of King's College Chapel at Cambridge, who enters it with the general sentiments of awe, which must pervade every susceptible mind, and who amuses himself with its grotesque carvings, the story of its painted windows, and the rich and mellowed gaiety of the colours, which they cast upon its pavement—from his, who comprehends its admirable frame-work, pursues its lines of pressure and bearing from the base of its broad and ponderous buttresses to the keystones of its fixed, yet almost floating arch, and justly views it as one of the greatest efforts of human skill and labour in any age of the world. Such

a structure as this shows how we have permitted at least one noble art to decline, and should teach us, that our first seats of education want to be re-visited by the spirit of the Wykehams and the Waynfleets.

The admission of this and other subjects connected with the principal business of the class must in every case depend upon the tastes, attainments, and views of the professor and his pupils. It may not be possible to form a definite scheme of lectures for this, or any other year of the course, by anticipation: probably, if the teacher be allowed sufficient latitude of choice, the best arrangement will ultimately be adopted as the result of his own observation and experience.

In subjection therefore to this uncertainty, and in the prospect of several weeks remaining unoccupied after an extensive course of Natural and Experimental Philosophy, it may be proposed, that this time should be devoted to Natural History, and that the study of the *Animal Kingdom* should thus succeed to the study of the Vegetable and Mineral kingdoms as prosecuted in the first and second sessions. The object of the professor in this part of his course should be, to give a view of the great classes of animated nature as defined in the arrangements of Blumenbach, Cuvier, and other distinguished naturalists; to explain the general structure and component parts of animal bodies, and, if possible, to present a concise and luminous sketch of *human* and *comparative Anatomy* and *Physiology*, with an account of the phenomena of life and feeling, and a more particular description of the conformation and functions of the external organs of sense. His pupils will thus be prepared to

advance in the following session to the study of mental and moral philosophy.

4. It is proposed, that *Metaphysics* in the primary and extensive sense of that term should occupy the attention of the Fourth Philosophical Class. An investigation of the faculties of the *Human Mind*, and of the means of their useful exercise and improvement, will lead to an account of the art of *Logic*, to an inquiry into the origin and structure of oral, written, and pictorial *Language*, and into the doctrines of *General Grammar*, and to a view of the principles of *Taste* and *Criticism*, with their application to the *Fine Arts*, and especially to *Poetry* and *Oratory*. The study of man in his intellectual capacities will be followed by the study of him as a moral and social being. An account will be given of the *Passions* and *Affections*, and of the principal theories of *Virtue*. In tracing the nature and obligation of the several *Duties* as represented in the systems of ancient and modern philosophy, the teacher will introduce, as is done by the Ethical Professors in Scotland, a view of the evidences and doctrines of *Natural Religion*; and, agreeably to the practice of the same Professors, he may conclude his course with lectures on *Jurisprudence*, *Government*, and *Political Economy*.*

While the students proceed through the successive departments of physical and metaphysical philosophy, they ought to be furnished with the best opportunities

* In some instances Political Economy, on account of its great extent and importance, is made the subject of a separate course in the Scotch Universities. This plan is pursued with the most distinguished ability and success by the gentleman, who has for many years occupied the chair of Moral Philosophy at Glasgow.

of carrying on the study of Languages. For this purpose it has been suggested, that two Professors should be appointed, viz. a Professor of *Grecian*, and a Professor of *Roman Literature*. Perhaps however, in the infancy of the institution, one may be sufficient: perhaps in its maturity, a considerable number may find employment. Instruction in various other languages, both ancient and modern, may be the object of subsequent arrangements: but the present habits of the nation require provision chiefly for learning Greek and Latin, and a critical acquaintance with them seems indispensable to a polite and comprehensive education. But to use the words of a most wise and accomplished man, the Rector of the University at Geneva, “*quam optandum, ut in legendis antiquitatis auctoribus, non rudis tantum ac jejuna fieret eorum expositio, non verbum verbo simpliciter reddere docerentur adolescentes, sed fracto cortice nucleum adirent, et quid splendide dictum, quid acutè collectum, quid verum, quid falsum, quid utile, quid non, sedulò monerentur; imo et, verborum occasione, innu-mera ad Res Naturales, ad Historiam, ad Geographiam, ad alias artes spectantia, si non perfectè atque ad amussim, saltem rudi Minervâ ipsis traderentur.*”*

The most celebrated writings of antiquity, when taken as the subjects of exegetical and illustrative lectures by teachers not merely versed in the niceties of grammar and philology, but acquainted also with the various branches of science taught in the Philo-

* J. A. Turretini Oratio Rectoralis, A.D. 1704, De Studiis Emendandis et Promovendis.

philosophical Classes, will daily exercise the taste and judgment of the students, enabling them to compare ancient with modern attainments, and leading them to observe the gradations of knowledge, manners, and society, while the full details of each branch of philosophy in systematic order, and in its present maturity, will be set before them in other lectures, accompanied by experiments, by practical applications, and by numerous ocular demonstrations.

Although it will not be expedient to compel attendance upon the lectures of the Professors of Literature, yet a certain order may be devised with reference to the usual attainments of young men before going to the university, and to the most profitable method of pursuing their classical studies. *Ancient History* and *Antiquities* may suit those who are in the first Philosophical Class; these may be succeeded by the *Epic*, *Dramatic*, and *Lyric Poets*, and by the *Orators* of Greece and Rome; and the more advanced students may be employed upon the *Moral* and *Philosophical* writings of the ancients. Such a course of reading as this is now pursued with the greatest advantage in some of the more studious colleges at Oxford; nor will it be imputed to Oxonian prejudices, if a large portion of time and labour is claimed for Aristotle, whose enlarged and powerful intellect grasped all the variety of knowledge, which was attainable in his age, and would now, instead of sanctioning the practice of the Universities, which so deeply revere him, have insisted upon such a comprehensive range of inquiry as is here suggested.

To those, who condemn this course of academical study as entirely new, untried, and hazardous, a reply may be offered in the words of an elegant and judicious philosopher, whose remarks have been confirmed by the general voice of all the most distinguished writers on education since his day :

“ This certainly is no new device; for it was that, which Plato intended, when he enjoined his scholars to begin with Geometry ; whereby, without question, he designed that his disciples should first handle *material* things, and grow familiar to visible objects, before they entered on the retired *speculations* of other more abstracted sciences.

“ According to this counsel of the father of philosophers, it would not be amiss, if, before young scholars be far engaged in the beaten tracks of the schools, the mysteries of *manual arts*, the names of their instruments, the secrets of their operations, the effects of *natural causes*, the several kinds of *beasts*, of *birds*, of *fishes*, of *plants*, of *stones*, of *minerals*, of *earths*, of *waters*, and all their common virtues and qualities, were proposed to be the subjects of their first thoughts and observations. It may be here suggested, that the vast number of such particulars will soon overwhelm their tender minds before they are well established by time and use. But, on the contrary, it is evident, that the *memories* of *youth* are fitter to retain such sensible images than those of a fuller age. It is *memory* that has most vigour in children, and *judgment* in men ; which, if rightly considered, will confirm what I said, that perhaps we take a preposterous course in education by teaching *general rules*

before *particular things*, and that therein we have not a sufficient regard to the different advantages of *youth* and *manhood*. We load the minds of children with doctrines and precepts, to apprehend which they are most unfit by reason of the weakness of their understandings; whereas they might with more profit be exercised in the consideration of *visible* and *sensible things*, of whose impressions they are most capable, because of the strength of their memories and the perfection of their senses."*

SECT. VII—*Mode of Instruction by Courses of Lectures, with Exercises and Examinations.*

FROM the consideration of the subjects, which are most necessary and proper to be taught to young men at a university, we may pass to the consideration of the best *manner* of teaching them. From the first establishment of universities in Europe, instruction has been commonly given by *courses of lectures*. But at Oxford and Cambridge, these have gone almost into disuse, and now form only an optional and subsidiary branch of collegiate discipline.† An historian

* History of the Royal Society, by Thomas Sprat, D. D. Part III. sect. 4.

† The professorships at Oxford and Cambridge were in general instituted with the design of being of the same use there as similar offices in the universities on the Continent. The statutes of the University of Oxford make express and very excellent provisions for this purpose. Besides requiring each professor to speak so slowly that his hearers may conveniently take notes, they direct him

of the University of Cambridge describes in the following terms the entire efforts of a most eminent scholar to fulfil the duties of a very important professorship ; “ Mr. Richard Porson, the late Greek Professor, *once meditated* to deliver a course of lectures on Greek literature.” * An *Apologist* of the same University says, “ It is sometimes asked, what useful purpose is promoted by the professorships of Hebrew and Arabic established in both universities, when no lectures are delivered upon the subject ?—To this we reply,” he continues, “ that though lectures are occasionally read on these topics, as is the case with the present Arabic Professor at Cambridge, yet the design of these institutions is not regularly to teach the elements of the language in question, which is best effected by private tuition, but to afford encouragement to the pursuit of an object, which presents but few attractions.” † A most distinguished *Professor* in that University

to remain at the close of his lecture, and to reply with patience and kindness to any doubts or difficulties which any of them may suggest upon the subject of it. Excerpt. tit. iv. sec. ii. § 4. See also tit. v. § 3, 4, requiring the scholars to attend and to take notes.

* Dyer's History of the University of Cambridge, v. i. p. 215.

Dr. Parr, in his defence of the English Universities in answer to Gibbon, gives a somewhat different account of this matter ; “ Mr. Porson, the Greek Professor, has not read more than one lecture, but that one was *πιδάκος ἐξ ἐπῆς ὀλίγη λιβάς*.—He has written, however *books*,” &c. Spital Sermon, p. 124. Perhaps the lecture, alluded to by Dr. Parr, was the Inaugural Address, which every professor is required to deliver on his admission.

† The literary and scientific pursuits, which are encouraged and enforced in the University of Cambridge, briefly described and vindicated, by the Rev. L. Wainewright.

delivers the following opinion, which in his own practice he appears to have followed more closely, when he held the very lucrative professorship of Divinity, than when at an earlier age, and with far less of academical emolument and general fame, he discharged the duties of the professorship of Chemistry; "The lectures of professors and tutors are doubtless of great use in every science; but their use does not consist so much in rendering the science intelligible, if we except the first elements of the abstract sciences, as in directing the attention of the students to the best books on every subject; and, if to this they add a frequent examination into the progress, which the students have made, they will have done all that reasonably can be expected from them."*

Those who have been educated at any of the Scotch or the continental universities, and who are indebted principally to the lectures of professors for whatever scientific knowledge they possess, will be not a little surprised at the tenour of these observations. The hundreds and thousands of students, who in Scotland alone pay annually at the rate of from one to five guineas each, for the privilege of attending a single course of lectures, may possibly pause for a moment to ask, whether their money and their yet more pre-

* Bishop Watson's collection of Theological Tracts, preface, p. vii.

The reader may find in Lowth's *Oratio Creviana*, in Parr's note in answer to Gibbon attached to the *Spital Sermon*, and in Copleston's *Reply to the Edinburgh Review*, a statement and vindication of the present practice at Oxford and Cambridge.

cious time have not been thrown away. But they may be persuaded that the lectures of professors would not have attracted crowds, as they have from the first establishment of universities in Europe to the present day, if they had been of only secondary importance. The professorships would have become sinecures every where, as they have become, with very partial exceptions, at Oxford and Cambridge, and the students would have bestowed their fees, together with their attendance, upon more effective teachers. The prevailing inclination of men, brought up in the two sister Universities, to deny the utility of courses of lectures, could scarcely fail to be removed by looking beyond their private experience. Without this they cannot be judges of the question, because they scarcely know what courses of lectures, in the sense here intended, are. They hear the prelections of Smyth, Farish, Buckland, and a few other professors eminent for abilities and information, and they justly admire the eloquence, ingenuity, and taste of the lecturer, at the same time receiving perhaps all the instruction and improvement, which addresses delivered in such circumstances can bestow. But they are strangers to the sight of large, commodious, and crowded halls, where hundreds of students assemble for many months together to hear lectures, which, in connection with daily exercises and examinations, form the great staple of academical instruction.

There is something in this sight, which tends of itself to expand the feelings, and to enlarge the intellect, of every beholder. The lecturer, in proportion to the number of his hearers, naturally assumes more dig-

nity of manner, and delivers himself in a more impressive, energetic, and animated strain. The students find their sympathy and attention continually awakened by a scene, which is always enlivening and delightful: a powerful call to exertion, a call addressed to their love of distinction and honourable ambition for applause, is presented in the earnest countenances of their companions, in every one of whom, no less than in the professor himself, they see a judge and witness of their merit: and, by the publicity of their academical performances, they are in some degree prepared for the next period of their lives, when they will perhaps become responsible for more manly duties performed in the view of their country or of the world.

As to the plea, that it is enough to refer the student to the best books on every subject, who knows not how much greater is the effect produced upon him by the speech and presence of a distinguished individual than by merely reading an account of what he said and thought? Who is there that enters with the same vivid interest into the study of English history or mental philosophy by perusing the volumes of Millar and Stewart, as he would if he had been present at the original delivery of the same matter in the form of lectures? Is it not universally considered among the highest commendations of a literary composition, that the reader almost fancies that he sees the author before him, and hears his very words? Suppose Porson and Watson had employed their industry, and directed all the force of their penetra-

ting and vigorous intellects to the delivery of public lectures at Cambridge similar to those, which are given every winter by the Professors of Greek and Divinity at Glasgow : who can doubt, that they would have been as numerously attended, or indeed that they would have given a new impulse to the University, and filled England with their fame? Every man of taste and genius will, in delivering a course of lectures, throw a halo of light round every subject upon which he treats, and will render it infinitely more captivating than it can be in books. The rendering a subject intelligible to those, to whom it is new, often requires a more lengthened discussion, a greater variety of familiar illustrations, and perhaps a more free and conversational style, than are found in books, or would be approved in them. The best method, which a teacher can adopt, in order to become himself perfect master of his subject, is to write a Course of Lectures. Whatever may be the department of art, literature, or science, which he professes, let him prepare by reading, conversing, and writing, to deliver oral instructions upon it to a class of pupils; and he will infallibly perceive, that, in endeavouring to render it intelligible to them, new lights break upon his own mind, his ideas become more distinct, and fall into a fresh arrangement, and he feels an attachment to the subject, and an interest in every branch of it, which he never felt before. He will experience the truth of Lord Bacon's well-known remark, "*Reading maketh a full man; conference a ready man; and writing an exact man.*" The maxim, therefore, which

Quintilian lays down for the direction of the pupil will be applied by the faithful and judicious teacher to himself also; "*Scribendum quam diligentissimè et quamplurimum.*"

If these remarks be applicable to lectures upon theological or metaphysical, literary or critical topics, the argument has tenfold weight in reference to every department of physics and natural history. How can books teach the appearance and structure of the various parts of the animal body? description show the sensations produced by the Leyden jar and the Voltaic pile? or engravings exhibit the decomposition of neutral salts and of the alkalies? All that they can do is to give a faint and imperfect conception, and in many cases they will give an erroneous conception, of those appearances, which every student at a university should be enabled to see and hear and feel. Books are beyond question necessary to him: and the professor ought to direct his attention to them according to their various merits and importance. But their chief use will be to prepare him to enter into the discussions, and to draw just inferences from the experiments, which he is to witness in the lecture-room; and afterwards to revive the impression of all that he has seen and heard, and to assist him in referring every particular to its proper place in the arrangement of each branch of knowledge.

The course recommended in the preceding pages, being much more physical than metaphysical, requires that experiments, drawings, and other sensible illustrations, should usually accompany oral instruction. The professor who is diligent and liberal, and who

will in the end find his exertions amply rewarded, will continually keep in view the maxim of Horace,

Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus.

The application of this principle constitutes, in a great measure, the superiority of the modern to the ancient philosophy. For that superiority depends upon the substitution of experiment in place of speculation, and upon the examination of individual cases previously to the adoption of general conclusions. A sincere and enlightened lover of truth, by whom the principle, while yet struggling against prejudice, was ably vindicated, unfolded, and promoted, has stated it in these terms: "The philosophy, that must signify either for light or use, must not be the work of the mind turned in upon itself, and only conversing with its own ideas; but it must be raised *from the observations and applications of sense*, and take its accounts from things *as they are in the sensible world*."*

* Plus Ultra, or the Advancement of Knowledge since the Days of Aristotle, by Jos. Glanvill, 1668, p. 52.

The following extract states well the advantages of the *real*, as opposed to the *ideal* philosophy, in improving the dispositions and the understanding:

"The free and *real* philosophy makes men deeply sensible of the infirmities of human intellect, and our manifold hazards of mistaking, and so renders them wary and modest, diffident of the certainty of their conceptions, and averse to the boldness of peremptory asserting: so that the philosopher thinks much, and examines many things, separates the certainties from the plausibilities; that which is *presumed* from that which is *proved*; the

It must be distinctly observed, that long and complete courses of lectures, delivered in the clearest and most impressive manner, and accompanied by every eligible variety of illustrations, will not accomplish the ends of academical instruction, unless the students are continually brought forward to take an active part in the business before them. "Should we not laugh at the musician, who should propose to teach the harp by giving a lecture daily during the winter months, without once making his pupils touch the strings of the instrument? But the attempt to teach a class of young men to think and reason, and more particularly to form in their minds the intellectual habits, upon which reasoning, speaking, and writing

images of sense, fancy, and education, from the results of genuine and impartial reason. Thus he doth, before he assents or denies; and *then* he takes with him also a sense of his own fallibility and defects, and never concludes but upon resolution to alter his mind upon contrary evidence. Thus he conceives warily, and he *speaks* with as much caution and reserve in the humble forms of *So I think*, and *In my opinion*, and *Perhaps 'tis so*, with great deference to opposite persuasion, candour to dissenters, and calmness in contradictions, with readiness and desire to learn, and great delight in the discoveries of truth and detections of his own mistakes. When he argues, he gives his reasons without passion, and shines without flaming, discourses without wrangling, and differs without dividing. He catcheth not at the *infirmities* of his opposite, but lays hold of his *strength*, and weighs the substance without blowing the dust in his eyes. He entertains what he finds reasonable, and suspends his judgment when he doth not clearly understand. This is the spirit, with which men are inspired by the philosophy I recommend. It makes them so just as to allow that liberty of judgment to *others* which *themselves* desire, and so prevents all imperious dictates and imposings, all captious quarrels and notional wars." See p. 146—148; and Glanvill's Essays, A. D. 1676, No. 4, p. 26.

depend, by means of lectures only, is just as absurd and ridiculous." *

The object in view may be partly attained, especially when the number of pupils is small, by means of conversation. Mr. Craig, after an instructive and interesting account of the mode of lecturing adopted during forty years at Glasgow by Professor Millar, and of the advantages of his extemporaneous method of address, informs us, that this eminent teacher "encouraged such of the students as had not fully comprehended his doctrines, or conceived that there was some error in his reasonings, to state to him their difficulties and objections;" and that "at the conclusion of the lecture, a little circle of his most attentive pupils was formed around him, when the doctrines, which he had been delivering, were canvassed with the most perfect freedom." This practice was productive of the most important benefits both to the Professor and to his hearers.†

* Jardine's *Outlines of Philosophical Education*, p. 400.

The reader may be gratified by comparing the above quotation with the following passage from an *ancient* master in the same art:

"As painters and statuary are not contented with a bare description of lines and colours, but recommend an ocular inspection, whilst they are occupied in their respective arts; and, as the gymnastic teacher wishes to associate the experiment of his own practice with his precepts to the pupil: so, in admonitions on literary topics, a superior utility results from an actual performance of the monitor." *Essays of Dio Chrysostom*, translated by G. Wakefield, p. 93.

† See *Life of Millar*, prefixed to "the Origin of Ranks," 4th ed. p. xiv.—xvii. The reader has probably not forgotten Mr. Campbell's account of Millar's mode of lecturing in the *New Monthly Mag.* for Ap. 1825, p. 418, 419.

Of the use of free conversation in aid of professorial talent, we have admirable specimens in the accounts furnished by the late Mr. Simpson of Bath,* of the Lectures of Dr. Aikin and Dr. Priestley, under whom he studied at Warrington.

“ Dr. Aikin used some printed text-book for most of his lectures; for others he had written analyses or hints of his own. Upon all of these he enlarged much in his discourse, with great fluency, propriety, and impression. His modes of illustration were uncommonly distinct and various, and pointedly adapted to the different talents of his pupils. He was always interesting, and frequently animated. He stated the arguments on both sides of any disputed point with great clearness and precision. After this, his custom was to stop, and say, “ Gentlemen, have I explained the subject to your satisfaction?” or some equivalent expression. Any one, who did not fully comprehend him, was asked to state his difficulty. He then, in order to illustrate further, proceeded upon a quite different mode of explanation, which he would vary again, if requested by any present. In any disputed point of metaphysics, morals, or theology, he avoided any dictatorial declaration of his own opinion, and freely encouraged his pupils to form their own. When any student embraced a sentiment different from what he imagined to be his tutor's, he without any scruple mentioned it, together with his reasons for it. A difference of opinion in the pupil produced no diminution of regard in the tutor, or of attention to his instructions.”

* Author of the “ Internal and Presumptive Evidences of Christianity,” and of other valuable works.

The account of Dr. Priestley's method of teaching is as follows :

" At the conclusion of his lecture, he always encouraged the students to express their sentiments relative to the subjects of it, and to urge any objections to what he had delivered, without reserve. It pleased him when any one commenced such a conversation. In order to excite the freest discussion, he occasionally invited the students to drink tea with him, in order to canvass the subjects of his lectures. I do not recollect that he ever showed the least displeasure at the strongest objections that were made to what he delivered ; but I distinctly remember the smile of approbation with which he usually received them ; nor did he fail to point out, in a very encouraging manner, the ingenuity or force of any remarks that were made, when they merited these characters. His object, as well as Dr. Aikin's, was to engage the students to examine and decide for themselves, uninfluenced by the sentiments of any other person. His written lectures he used to permit each student to take and read in his own lodgings." *

To this charming picture of a lecturer, intent upon usefulness, may be added his own directions, as given in his excellent " Essay on a Course of Liberal Education for Civil and Active Life." †

* Account of Warrington Academy, by the Rev. W. Turner, of Newcastle-upon-Tyne, in the Monthly Repository, vol. viii. p. 166, &c.

† First published in 1764 ; prefixed to " Lectures on History," 1788.

“ Let the lecturer have a pretty full text before him, digested with care, containing not only a method of discoursing upon the subjects ; but also all the principal *arguments* he adduces, and all the leading *facts* he makes use of to support his hypotheses. Let this text be the subject of a regular, but familiar discourse, not exceeding an hour at a time, with a class not exceeding twenty or thirty. Let the lecturer give his pupils all encouragement to enter occasionally into the conversation by proposing queries, or making any objections, or remarks, that may occur to them. Let all the students have an opportunity of perusing this text, if not of copying it, in the intervals between the lectures, and let near half of the time for lecturing be spent in receiving from the students a minute account of the particulars of the preceding lecture, and in explaining any difficulties they may have met with in it ; in order that no subject be quitted, till the tutor be morally certain, that his pupils thoroughly understand it.

“ Upon every subject of importance, let the tutor make references to the principal authors who have treated of it, and, if the subject be a controverted one, let him refer to books written on both sides of the question. Of these references let the tutor occasionally require an account, and sometimes a written abstract. Lastly, let the tutor select a proper number of the most important questions, that can arise from the subject of the lectures, and let them be proposed to the students as exercises, to be treated in the form of orations, theses, or dissertations, as he shall think fit.”

Conversation is, however, better adapted to be employed for the instruction of youth by a tutor in a college, than by a professor in a university. Where the class exceeds the number of a private party, it becomes necessary to adopt a more formal and systematic method; and the best way of showing how this may be done, will be to state the following particulars of what is done constantly in the University of Glasgow.

At an early hour every day in the week except Saturday and Sunday, the professor meets his class. As soon as he has taken his seat, *the censor* (one of the class, appointed every week by rotation) calls over the catalogue. It is thus ascertained whether any one is absent. After a short prayer, the professor delivers his lecture, which fills up the hour. Besides the *public students*, whose names are inserted in alphabetical order in the catalogue, the lecture is attended by others, called *private students*, who enter no further into the business of the class, and who are not, as such, subject to the discipline of the University, nor entitled to its honours. After a suitable interval, the professor meets his class again; the catalogue is called over; an account is required of absentees; as many as can be called upon before the expiration of the hour, are examined by the professor upon what they have heard from him; and themes and exercises of various kinds are prescribed, read, and criticised. Thus, in conformity with the statutes and long established usage of the University, a second hour is employed, during which every student is more or less on the alert to gain credit with the professor and his fellow students, by showing that he has paid proper

attention to the lectures, and to all the business of his class. The public students also meet early on the Saturday morning, when their exercises are in some degree varied from the usual course. The manner of conducting one of the most useful classes is detailed by George Jardine, Esq., who has filled the chair of logic and rhetoric with the highest reputation during half a century, in his late work, entitled "Outlines of Philosophical Education." This University numbers among its pupils no inconsiderable portion of the best informed people of Scotland, Ireland, and England; and its active and accomplished superintendants have recently extended the system of exercises and examinations, to a certain degree, from the younger classes to those of Hebrew, Divinity, Law, and Chemistry. A new university may learn much from their experience, and even improve upon the system, which they have pursued with such distinguished success. Where the mathematical and physical sciences enter more largely into the scheme of instruction, it may be found useful, besides the various exercises in written composition and the verbal examinations, to require the students to take a part in repeating chemical and philosophical experiments, in dissecting and describing plants or other objects of natural history, and in drawing, both at their own apartments and in the class-room, diagrams, maps, plans of buildings, and sections of apparatus and machinery. Every task of this kind may be beneficial, not only as an exercise of their various faculties and talents, but also by giving them a lively personal interest in the business of the classes, in which they have been enrolled, and

by qualifying them in after life both for the researches of abstract speculation, and for the practical details of business. Another important modification of the Glasgow system seems to be this: although one hour in each day is sufficient for the *lecture*, which may be heard as conveniently by five hundred persons, as by five; two or three hours, or even more, may be requisite to be devoted by the professor to the *discipline* of his class, either collectively, or in sections constituted according to their ages and attainments. As a general rule, not more than 60 students should meet at the same hour for exercises and examinations. Also, the professors of Greek and Roman literature should be expected no less than the professors of philosophy, to pay attention both to the formation of a good English style by their pupils, and to their improvement in speaking. Opportunities of promoting these objects will present themselves in abundance during the course of their prelections on the historians, poets, and philosophers of antiquity.

The length of the session, and the studies proposed for its later months, will admit of the further adoption of active and varied methods of improvement by means of excursions into the country, or upon the water. "Besides these constant exercises," (for we may apply to *our* institution what Milton says of his,) "there is another opportunity of gaining experience to be won from pleasure itself abroad; in those vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against nature not to go out, and see her riches, and partake in her rejoicing with heaven and earth." These excursions

should be made in the company of "prudent and staid guides," who may assist their pupils in learning by *observation* and *actual inspection*. They may thus act upon the principle suggested in the following words by Dr. Knox: "It is the general fault of scholars to read books too much, and nature too little. By the one we can only keep possession of the truths discovered by our predecessors; by the other we are continually making new acquisitions, and by our knowledge extending the empire of man over nature." *

SECT. VIII.—*Prizes and Degrees. External Lecturers. Medical and Legal Education.*

The institution of *prizes*, with other means of exciting emulation, has continued of late years to gain ground in almost every system of education. The practice has long prevailed at Glasgow, and is now carried to a greater extent than ever. Oxford and Cambridge have more recently adopted the same system, employing it principally at the time of the examination for the degree of B. A.† In the Uni-

*. Liberal Education, 11th edit. vol. ii. p. 133.

† The introduction of public annual examinations, with honorary rewards for such as distinguished themselves, was warmly agitated at Cambridge rather more than 50 years since. It was opposed by Farmer, Halifax, and Powell, and supported by Law, Paley, Watson, Tyrwhitt, Plumptre, and most actively and strenuously by John Jebb, who had witnessed its good effects in Trinity College, Dublin, and whose proposals, with his arguments

versity of Valencia, all the students are publicly examined at the end of the session in June, when prizes of books and money are awarded to those, who are found to have derived the greatest benefit from the lectures, which they have been attending.* A similar plan is pursued in the Catholic Colleges in this country, in the East India Colleges at Haileybury and Croydon, and in Manchester College at York.

The employment of prizes as a motive to exertion may certainly be carried too far. Young persons of every age, and above all, those who are old enough to attend a university, should be taught to regard principally and almost solely the substantial and permanent rewards of academical merit, for which alone they devote their best years to study, and which the attentive and industrious will inevitably find in the improvement of their various faculties, in their increasing stock of knowledge, in the refinement of their taste, and their access to new and elevated pleasures, in their opening prospects of usefulness and fame, and in the admiration and applause, the esteem and the affection, of their teachers and class-fellows, their relations and their friends. Nevertheless it appears unquestionably proper, that a judgment should be formed, and a decision pronounced, respecting the use they have made of their opportunities of improvement. With this view it appears desirable, that the most deserving students in the public classes of philosophy and languages should be arranged

in favour of employing the principle of *emulation*, may be seen in the 2d and 3d volumes of his *Works*.

* See Townsend's *Travels in Spain*.

according to a scale of merit, each class, or section of a class, voting for the election of its worthiest members. That the *professor* should be allowed to vote, or at least that he should have a casting vote, is evidently proper. But, to omit general reasonings, the ample experience of the Faculty of Arts at Glasgow clearly proves, that the *students* ought to be entitled to vote in a body upon the conduct of their class-fellows, of which they have been daily spectators and witnesses through the session.*

Any prize or special reward, which can be given to a successful candidate, will be of little estimation compared with the value, which he attaches to the place assigned him in the list of honour. But some badge of distinction, such as a medal, a book, or a philosophical instrument, some pleasing and cherished memorial of the scenes and employments of his purest, happiest, and most ardent days, may be properly bestowed on him by the university, through the hands of his instructor. Perhaps, also, rewards of higher intrinsic value, which will be acceptable to students of limited resources, and will enable them to pursue their career with more credit and comfort, such as exhibitions, scholarships, or the use of apartments in the buildings of the university, may be offered to the prize-men according to the rank, which they have attained. The adoption of such plans as these will be a most powerful engine in the hands of the professors, for promoting the good conduct and improvement of their pupils.

* See Jardine's *Outlines*, p. 385—393.

There remains a yet higher rank of honours, not merely acknowledged in the class-room or the university, but recognized by the country and by the world. These are *degrees*, which are conferred at certain stages of the academical course in every university, as authorized testimonials of attendance upon certain teachers and of some proficiency in collegiate attainments. Perhaps a new university, (even if it were entitled to *the name*,) could not succeed, certainly its success would be greatly impeded and abridged, without the privilege of conferring degrees: and it is therefore to be hoped, that that privilege, upon proper conditions, would not be withheld by the FOUNTAIN of HONOUR. If the degree of B. A. were given after three sessions passed at the university, and that of M. A. after four, the time required would be as much as is now demanded either in the British dominions, or perhaps in any other part of Europe. But a question here arises, which must be determined, before the ground of the student's claim to these honours can be settled.

A certain course of study in philosophy and literature, supposed to occupy four sessions, has been marked out as being calculated to furnish all the advantages of a comprehensive and liberal education. Supposing this plan, or indeed any other, to be adopted as the best that can be devised, we may expect that the students will, in general, comply with it of their own accord, and for the sake of their own manifest advantage. But, if they are *obliged* to walk in this one track, many evils and inconveniences

will ensue. Who is to control the professors, and to preserve them from relaxing in their industry, their affection, and their zeal? Finding themselves securely fixed in lucrative and honourable situations, and knowing that the students must attend them in order to obtain degrees, or to pass on to superior classes, they may be disposed sooner or later to become negligent and careless. To prevent these lamentable consequences, the same principle must be permitted to operate upon them as upon their pupils. They must be exposed to *competition*. Instead, therefore, of being compelled to attend on any one professor, the students should be allowed to choose their teachers. They cannot indeed be considered as *students in the university*, without a punctual attendance upon one of the *professors in the university*: nor ought the university to confer degrees upon those, who have not studied during the specified time under its own authority, and according to its own provisions. But an establishment has been suggested of not fewer than six professors. The department of each of them is so important and extensive, that, without deviating from his proper subjects, he may vary his course from year to year, so as to invite young-men to attend it more than once. Cases will often occur of individuals, whose previous attainments, and whose prospects and intentions in future life may make it desirable for them to deviate in some respects from the prescribed course. Such students should be at liberty to pay more or less attention, according to their peculiar circumstances, either to

pure or to mixed mathematics, to mechanics or to chemistry, to physical or to metaphysical subjects, to philosophy or to literature.

It is also to be expected and to be hoped, that ample opportunities of the best instruction will be afforded by the exertions of teachers, who are not professors in the university. At Oxford and Cambridge such attempts would be suppressed. At Edinburgh and Glasgow, although the charter of the former University,* if not of the latter, confers the power of suppressing them, it is never exercised; hence men of the most distinguished abilities open classrooms apart from the university, and not very rarely surpass the professors in celebrity, as they would likewise in the number of their hearers, if attendance upon their lectures were reckoned in taking degrees. It was in a great measure by this wise and liberal policy, that Edinburgh became the first medical school in the world. If, at the time of the revival of learning, the universities of Italy had manifested the exclusive spirit, which shows itself in our days and in our country, nearly all the knowledge and the taste, which Oxford and Cambridge have to bestow, would probably have been lost to them, to Europe, and to the human race. But, when Manuel Chrysoloras, and other distinguished Greeks, were compelled by the increasing power of the Turks to quit their native country, "fixing their residence in the Italian universities, they were hailed as the dispensers of science and the oracles of wisdom. Their lectures

* Maitland's History of Edinburgh, p. 357—363.

were assiduously attended, and their instructions were imbibed with all the ardour of enthusiasm."* This generous reception of the learned refugees is justly considered as the circumstance, which has preserved to us the precious literature and language of their incomparable ancestors. In England, the resort of external lecturers to the neighbourhood of a national university will add to its usefulness and lustre, as a seat of learning ; and they will thus, in some measure, repay the advantages, which they derive from its establishment, by promoting the great objects, for which it was instituted, by attracting an additional number of students, and perhaps by increasing the emoluments of the privileged professors.†

Such, besides private study, will be the opportunities, which young men may enjoy of rising to eminence in the various branches of academical education, without being compelled to pursue the exact routine of the university. If they be allowed to avail themselves freely of these opportunities, the professors will all exert themselves to excel in their several departments, from the certainty, that if they become indifferent, their lecture-rooms will be deserted.

The grounds of this latitude of choice being explained, let us suppose a man to come forward for the purpose of taking his degree. Having been a student in the university during three sessions ;

* Shepherd's Life of Poggio, p. 6.

† The importance of the services of *private lecturers* is well represented by an author, who has clearly and elegantly stated the uses of public institutions for academical education, and the principles on which they ought to be conducted.—See *Elements of Political Science*, by J. Craig, Esq. vol. ii. p. 351—353.

having attended, during each of those sessions, some one of the professors of languages or philosophy; being proved, by the reports of the censors, or some other certificate, to have been present regularly both at the lectures and at the hours of exercise; and being allowed by the professors to have conducted himself in their classes with diligence and propriety, he submits to a public examination upon all the subjects of the three first sessions, according to the prescribed arrangement of the university. He is expected to show a competent knowledge of Greek and Roman literature, of mathematics, chemistry, natural and experimental philosophy, and natural history. The examination is conducted by the professors, who are to confer the degree, and who consequently ought to be satisfied of the just claims of the candidate: but all members of the university are entitled to be present, and to take a part in the examination, so as to secure the greatest possible fairness in the proceeding. This is the only process, which appears requisite previously to taking the degree of *Bachelor of Arts*. In like manner a Bachelor of Arts, after proofs have been exhibited that he has passed a fourth session as a public student, in a regular attendance upon any one professor, submits to a public examination on the subjects taught in the fourth philosophical, or metaphysical class; and, having satisfied the professors of his proficiency in the knowledge of those subjects, is entitled to the degree of *Master of Arts*.

Nothing has yet been said in the course of these pages upon the provision, which may be made in a new university for instruction in *medicine* and in

law. A few words may here be introduced on these important topics, in connection with the subject of degrees. A man, who confines himself to the means, which England at present furnishes of qualifying himself to practise in the medical and legal professions, studies in London, and graduates at Oxford or Cambridge. Reason and justice seem to demand that, if London supplies the knowledge necessary to any employment, it ought also to confer the testimonials of that knowledge, and the power to use it. But a further question may be asked ; Why is professional instruction to be confined to London ? Why are thousands of young men, designed for the practice of medicine, surgery, and law, to be compelled to leave their homes and the vicinity of their natural connections, to travel to London from the remotest parts of the North and of the West of England, to incur numerous expences which they can ill support, and to endanger their health and their morals in pursuit of knowledge, which might be as well supplied to them in their own neighbourhood ? It will be answered, that medical students resort to London on account of the unequalled advantages, which are presented in attendance on the hospitals. To this we reply, that unless London and its vicinity be far more unhealthy, more fertile in diseases, than any other part of England, the same number and variety of cases may be expected to present themselves in the hospitals of any district which is equally populous. Now a circle of forty miles' radius described round London, includes a less population than the same circle described round Manchester. If, therefore, the

hospitals in the latter circle be equally frequented by patients, but much less by students, why should not the medical profession derive greater advantage from the circumstance? This general statement must be modified by observing, that there is in London a far greater concentration of professional talent than in any other part of England; that there the hospitals are within a few miles of one another; that their ample endowments provide for a far greater number of patients than can be received into establishments supported by annual or occasional contributions; and that the number admitted into them perhaps exceeds the number in all the hospitals and infirmaries dispersed through the above-mentioned circle, which surrounds Manchester.* Nevertheless every young man, who goes to London in order to prosecute his medical education, finds that his expences are heavy in proportion as his opportunities of observation are inadequate. At the same time they, who are more anxious for his welfare even than he is himself, dread his exposure to evils far greater than those which arise from a disproportion between the number of pupils and the means of instruction. There is, therefore, a manifest necessity, that at least one school of medicine should be opened in some other part of England; and, since the experience of those, who are the most concerned in the management of hospitals, leads them

* The London Hospitals are seven in number; St. Bartholomew's contains 500 beds; St. Thomas's, 460; Guy's, 400; the London Hospital, Whitechapel Road, about 180; the Westminster Hospital, about 100; St. George's, about 200; the Middlesex Hospital, about 200.—See *The Lancet*, No. 108, vol. ix.

to the conclusion, that these expensive establishments are principally useful to the public by supplying facilities for the attainment of professional knowledge, it is probable, that they will be conducted upon a larger scale than at present in any place out of London, where a good medical school shall be instituted. By the Act of the 55 Geo. III. c. 194, no person is permitted to practise as an apothecary in any part of England or Wales, unless he has received from the Court of Examiners of the Apothecaries' Company in London, a certificate testifying, that he is duly qualified. Surgeons are subject to a similar law, no one being allowed to practise, until he has received a Diploma from the London College of Surgeons. These statutes have been enacted with a view to secure the health and safety of the public; and in pursuance of the same object, the College of Surgeons recognises only five medical schools, viz. those of London, Dublin, Edinburgh, Glasgow, and Aberdeen. If England shall ever contain a university affording the same advantages for the attainment of professional skill and experience, with the four Scotch and Irish universities included in this enumeration, there can be no doubt, that its pupils will partake of the same privileges which the statutes and regulations referred to extend to all deserving candidates. Such a university ought to supply the best instruction to the highest branch of the medical profession. This being the case, it should be empowered to confer degrees in medicine as well as in arts: and perhaps the rule might be, that the professors should confer the degree of Doctor of Medicine upon any Master of

Arts, either of their own, or of any other university, who had afforded sufficient proofs, by means of testimonials and public examinations, of his just title to that distinction.*

In the profession of the law, many advantages are enjoyed by graduates of Oxford and Cambridge, from which all others are excluded. The liberal character of the English Bar forbids us to suppose, that this distinction is made for any other reason, but because Oxford and Cambridge have hitherto been the only English seminaries authorized to confer the recognized testimonials of an academical education; and hence it may be confidently anticipated, that the graduates of any new English university will be entitled to the same privileges. By a recent

* Respecting the period of study which may be required before conferring the degree of Doctor of Medicine, see "Observations on a Tour in Scotland, by Thomas Newte, Esq." 1791, 4to. p. 351—359. The acute and accomplished author of these Observations was William Thomson, LL.D. the continuator of Watson's Life of Philip III. He here asserts, that at Edinburgh candidates were examined on literature and philosophy by the Dean and Faculty of Arts, before they could apply for a degree in Physic. The Edinburgh professors have been by no means strict in enforcing this rule. It had, however, the countenance of the late celebrated Professor of the Theory of Medicine, Dr. James Gregory, who, in the dedication to his *Conspectus Med. Theoreticæ*, strongly enforces upon his pupils the study of the Latin language, and represents the dignity of his own office, as their instructor and as a professor of the healing art, by saying, "Sum is scilicet, qui non mulierculis, aut circumforaneis medicis, artem nullis principiis nitentem nullaue doctrina aut scientia ornatam impertiar, sed artem liberalem, cui et favet et necessaria est doctrina haud exigua, juventutem ingenuam doceam, jam literis humanioribus probe eruditam et plurima scientia imbutam."

Act of Parliament no one can practise as an attorney in England or Wales, unless he has previously passed five years in an attorney's office : but an exception is made in favour of the graduates of Oxford and Cambridge, who are allowed to enjoy the same benefits after having been articled only three years. Thus the inestimable advantages of academical education are in a great measure confined, in this branch of the profession of the law, to members of the Church of England. But, when it is considered, that the aim of every new enactment since the revolution has been to extend, rather than to abridge, religious toleration, it is not too much to hope, that the same reasonable indulgence will be extended to the graduates of a university open to all sects without exception.

The remarks, which were offered upon the necessity, now imposed upon medical students, of resorting to London, are for the most part applicable to the legal profession also. It is acknowledged, that, of all the circuits, the northern presents the greatest quantity of business and the greatest display of talent ; and next to this the western. The local advantages therefore of the North and of the West of England are manifest with a view to the attainment of knowledge and experience in law, no less than in surgery and medicine. The establishment of a university in either of these districts, or indeed in London itself, may facilitate the study of the law, and add to the respectability of its practitioners, by affording those means of instruction, which in every country, except England, are regarded as indispensable. The universities at Bologna, and many other places on the

Continent, were during many ages after their first establishment principally devoted to the advancement of legal studies by public lectures. At Edinburgh the Faculty of Law consists of no fewer than four professors, who lecture daily through the session in their several departments, all advocates and writers to the signet being required to produce testimonials of attendance upon them.* England is, perhaps, the only civilized country, where a legal education consists almost entirely in private reading, and in the laborious details of the attorney's or the pleader's office. The enlightened practitioners of every rank, in our various courts, will doubtless hail

* The mode of conducting the Law Class at Glasgow is detailed in Craig's Life of Millar, before referred to. That English law may be taught with incalculable advantage by similar methods, will be evident to every one who endeavours to comprehend the many important results, which have ensued from the resolution adopted by a fellow of All-Souls' College in 1753, to introduce the delivery of Lectures upon Law at Oxford. This plan, which at its commencement was opposed by some as an "innovation," (see the Preface to Blackstone's Commentaries,) produced the work, which since its publication has formed the ground-work of all legal study in England. The remarks of the writer of the Life of Blackstone in the General Biography appear deserving of citation, in reference both to this particular subject, and to the general question of English academical education. "It is," says he, "a singular circumstance, and may be of some use in enabling us to appreciate the merit of our academical establishments, that in the long succession of public teachers and professors, during a period of several centuries, the Commentaries of Blackstone, and the Hebrew Prelections of Lowth, are the only series of lectures in either university, which have any prospect of descending to posterity, or of acquiring a permanent place in the literature of their country."

with delight the birth of a university, designed not only to adorn and enrich the minds of their successors with all that variety of knowledge, which Cicero deemed requisite to an accomplished advocate,* but

* "*Meâ quidem sententiâ nemo poterit esse omni laude cumulatus orator, nisi erit omnium rerum magnarum atque artium scientiam consecutus. Etenim ex rerum cognitione efflorescat et redundet oportet oratio: quæ nisi subest, res ab oratore percepta et cognita inanem quandam habet elocutionem et pene puerilem.*" *De Oratore*, lib. i. c. 6.

The contrast of this grand portrait is exhibited in the following account of the education for the English Bar :

"With respect to the modes of preparation for this profession, I see, with regret, that an illiberal method prevails, which consists in confining the future advocate, like a clerk in a merchant's counting-house, to the desk of some practising lawyer, and teaching him the ordinary business almost mechanically. There he sits, and copies a great number of dry formalities, such as, if he attended to them, could not enlarge his mind ; such indeed as, without a remarkable dulness of disposition, he cannot attend to. After labouring for several years in a manual employment, as sedentary, and scarcely more liberal than that of the weaver or the watchmaker, he comes forth a formidable barrister. — The true method of arriving at an eligible species of eminence in the study of the law is to enlarge the capacity of the mind by a most comprehensive and classical education ; and then to furnish it with some portion of every species of human knowledge." *Knox's Essays*, No. 112.

The following remarks of Mr. Nicholls are to the same effect, and may be received as the result of very extensive observation :

"By the old mode of education, the lawyer first acquired science, and afterwards immersed himself in practice. By the modern mode, he begins with that knowledge which is acquired by practice, and he must emerge to science, if he ever acquires it. Lawyers, formed according to the modern mode, will, perhaps, have more dexterity in the application of their knowledge, than lawyers formed according to the old mode : perhaps they may be

also to provide complete courses of lectures, with exercises and examinations, upon the theory and practice of their own profession.

With respect to degrees in law, they are in most cases merely complimentary. But, as far as they are necessary to admission to the practice of the Ecclesiastical and Admiralty courts, it is desirable that the professors of a new university should be enabled to confer them upon candidates proved to be entitled

even more useful advocates for private clients: but it is to be feared, that they will be deficient on great constitutional questions." *Recollections of the reign of George III.* by John Nicholls, Esq. vol. i. p. 341.

It is not, perhaps, generally known, that the science of the law was formerly taught in London by courses of lectures. Sir George Buc, in his "Third Universitie of England," (dedicated to Sir Edward Coke, and dated 1612,) when he is describing the opportunities of study in the four Inns for teaching the Common Law, says that students, after having been called to the bar, "were allowed to read lectures on law publicly in the halls, which they performed with much magnificence and solemnity, and were thenceforth called Readers."

The propriety of applying a regular system of professional instruction to the advancement of both medical and legal studies is well represented in Jardine's *Outlines*, p. 462—466, 2d edit. "With regard to law," says he, "there appears to be so little system in the manner of studying it, that it would be extremely difficult either to point out strictures, or to suggest improvements. In some places the professors are not attended at all; and the student is only required to furnish satisfactory evidence, that he has eaten a certain number of dinners at the inns of court, but no evidence is required, that he ever attended the courts of business even for one day. It is difficult to conceive in what manner learned and sensible men should have adopted a plan of education, in which there are neither teachers nor scholars."

to them by proper testimonials and public examinations.*

SECT. IX.—*Government of the University.*

A QUESTION of fundamental importance now presents itself, viz. Where shall the supreme controlling power of the university be vested? By whom shall its funds be administered? By whom ought its professors and other officers to be appointed, and who shall have the right of a general superintendence over its concerns?

In these respects the different universities of Europe and America pursue the most various plans, but none has been hitherto adopted, which appears eligible for this country. As the petty sovereigns of

* The ground, on which universities confer degrees, is thus stated in the charter of the University of Gottingen.

“ Porro, cum ipsa studia eo feliciori gradu procedant et majus sumant incrementum, si præclaris ingeniis et disciplinis ipsis suis honos et dignitatis gradus statuatur, atque emeriti aliquando digna laborum suorum præmia consequantur, statuimus et ordinamus, &c.

See the charter as published by *Christoph. Aug. Hewmannus*, at the end of his edition of the *Antiquitates Academicæ of Conringius*, Gottingæ, 1739, 4to. This curious work contains also (at p. 377—385) the charter of Maximilian II. for erecting the University of Helmstadt. It is dated May 9, 1575, and confers upon that body all the usual powers and privileges of preceding universities.

The essentially important question respecting the *authority*, by which universities may be established, and empowered to confer degrees, is learnedly discussed, and appears to be justly decided by *Itterus*, in the 5th and 6th chapters of his *Diatriba de Gradibus Academicis*, Giessæ, 1679.

the German States, and likewise the kings of Prussia, Holland, Denmark, and Sweden, in general found and support the universities, they of course appoint the professors, and have a supreme and entire control over their own establishments. In France, education in all its ramifications is in the hands of the government; and since this has been the case, almost every kind of academical learning appears to have declined in that country. The remarks of Mr. Dawson Turner, in his account of the present state of the old University of Caen, apply to all the French establishments of the same class. "The professors receive their salaries wholly from the government; their emoluments continue the same, whether the students crowd to hear their courses, or whether they lecture to empty benches. It is strictly forbidden to a student to attempt to make any remuneration to a professor, or even to offer him a present of any kind. The whole of the dues paid by the scholars go to the state; and the state in its turn defrays the expences of the establishment."*

In North America the universities are in some measure under the control of the local governments: but, where the power of every description of functionaries originates in the great body of the people, and where the universities are professedly the creation and the care of the state, this interference does not ap-

* Letters from Normandy, 1820, vol. ii. p. 211—213. In like manner all the Italian universities are now under state control. The students do not pay fees to the professors, the latter being paid entirely by the government. Russia has six universities, all managed entirely according to the directions of the emperor and his ministers.

pear objectionable. With English habits and ideas a university will be more likely to succeed the less the members of the government, as such, and not upon the ground of services and performances, which may be equally shared by others, interfere in the direction of its concerns. If professorships are established and endowed by the crown, the right of filling them may of course be vested in the crown, just as the patronage of any other professorship may remain always with the representative of its original founder. In like manner, official persons, either in church or state, who render important services of any kind to the university, ought to be entitled to partake in its management on the same conditions with unofficial persons, who render similar services.

In Great Britain, academical education has happily not been made the business of the government. Hence our universities, with comparatively rare exceptions, manage and control themselves. At Glasgow, for example, the members of the faculty have the entire management of the university, being only subject to a royal visitation,* and restricted from appointing to professorships of royal foundation. But, where the professors fill up their own vacancies, there is a danger of the prevalence of interested motives in the choice; at all events, they will not escape the suspicion of them in the view of the public. By the charter of the University of Edinburgh, the provost, bailiffs, and town council, are authorized to elect the professors, and to place and remove them as they

* The last visitation was in 1727, and was attended by many important reformatations. See Jardine's *Outlines*, p. 18.

judge expedient.* Without the knowledge of this fact, philosophers at a distance would be at a loss to account for the alarm felt by that learned body, and recorded by one of the most celebrated among them, on hearing the opinion of a *tailor* relative to the dispute about the election of Mr. Leslie to the office of Mathematical Professor.† But the fact is, that tailors, grocers, and other tradesmen in the city, choose nearly all the professors of the University of Edinburgh. If again this and other powers should be vested in trustees, how apt are those entrusted with the management of public foundations to neglect them through age, infirmity, change of residence, and other causes, and how partial and inattentive are they in appointing their successors.

It seems evidently just and proper, that in a university, as in every other public institution, the power of directing its concerns should belong to its founders and supporters. Who then are the *supporters* of a university? Certainly they are its best and chief supporters, who by their fees contribute the principal part of its annual income, who fill its halls, submit to its discipline, improve by its instructions, and thus establish and extend its fame. On the ground, therefore, of abstract right it appears proper, that all, who have pursued their studies in the university, and in

* Maitland, *ibid*.

† "The alarm, which I felt on this occasion, in common with many others of my colleagues, was not a little increased, when we understood that the opinion of these gentlemen was sanctioned by that of Mr. Ranken, Tailor to his Majesty," &c. Short Statement of Facts, by Dugald Stewart, p. 6, 3d edit.

attestation of their regular and diligent attendance, and of their proficiency in the various branches of knowledge, which it imparts, have received from it the degree of M. A., should be entitled to a voice in the direction of its concerns. Great evils and inconveniences might however arise, if graduates, who had long quitted the university and given up all connexion with it, were allowed to come forward upon any sudden commotion or emergency, and to exercise an interference, which might obstruct the aims of its constant friends, and perhaps undo by a single resolution, what they had been many months or years in effecting. Graduates, therefore, who wish to retain the privilege in question, may be expected, in token of their continued attachment to the university, and of their wish to participate in its concerns, to contribute a small sum annually; and, to avoid the inconvenience of sending that sum long distances, they may be allowed to make at any time a proper composition in lieu of it, as is done by the Fellows of the Scientific Societies in London.

The *Founders* of a university are those who give money or other property for its use. Let the rule be, that every person, who within the first five years from the commencement of the university shall have given £100 for its use, shall have a vote, and an additional vote for every additional £100; and that the gift of other property may confer the same privileges according to its value to the university. Lastly, the *Professors* should be entitled, as members of the university, to attend its general meetings, and to speak and vote in them, since their services are mani-

festly no less essential to its existence and prosperity, than those of Founders or of any other contributors.

The *Comitia*, or *Convocation* of the university will then consist :

First, of **FOUNDERS**, who shall have contributed within five years from the commencement of the university to the amount of £100, and who shall have one vote for every £100 so given, but whose right shall not be transferable by bequest or any other method; the gift of other property conferring the same powers in proportion to its value to the university :

Secondly, of **MASTERS OF ARTS**, or **DOCTORS**, who have studied and graduated in the university, and who have paid the appointed annual contribution, or the composition in its stead :

Thirdly, of **PROFESSORS**.

It is proposed, that these members of Convocation should meet at the close of every session; and the best way of managing their affairs as a university seems to be that, which is practised by the learned Societies of London, namely, by the election of a Council from among themselves.

The admission of Masters of Arts to the privilege of being members of Convocation, qualified to vote in the election of the Council of management, would be a very important feature of the university. In recommendation of this plan it may be observed, that such persons would probably belong to many of the first families in the surrounding country; that their education, which is presumed to be the best that can be devised, would fit them to take part in directing the

affairs of a literary and scientific establishment; that their knowledge of the circumstances and details of their own place of education would enable them to provide for its wants even better than for those of any similar institution; that their attachment to it would be productive of a warm and sincere concern for its honour and prosperity; that their visits to it, as members either of Council or of Convocation, would always tend to inspirit both students and professors; that their continued connexion with it would induce them to send to it a fresh supply of pupils; and that this constitution of the Comitia is to a considerable extent practised in the two existing English Universities.* The prospect of arriving at this station in the university would also have a most powerful and happy effect upon the students during their passage through the prescribed course of academical employments. The degree of M. A. obtained in this university, would be one of the most splendid distinctions in the land; and, accompanied as it would be, by real powers and very important privileges, it would be held out to the students by their teachers to encourage and invigorate them through the whole of their juvenile labours.

* There is reason to believe, that many of the *Continental* Universities were originally constituted upon a similar plan. The university of Louvaine, which perhaps included a greater number of Colleges than any other in the world, affords an example. The controlling power, as we learn from the pleasant account of Justus Lipsius, a professor in this University, was vested in a Senate, composed of all, who had taken the degree of Doctor in Theology, Law, or Medicine, with the chief of those who had taken the degree of Master in the Liberal Arts. *Lipsii Lovanium, lib. iii. cap. 3.*

The reader may object to the entrusting of such important powers to those who are yet so young. But, not to mention that, young as they are, they are eligible to the great Council of the nation and to many important offices in church and state; it is to be observed, that they would not attend as members of Convocation, until five years after the commencement of the university; that for many years afterwards their numbers, and still more the numbers of their votes, would be small compared with those of the founders, and that, as their proportion increased from year to year, they would also go on increasing in age, experience, and wisdom. Indeed, so far is this objection from being valid, that the plan seems to promise the singular advantage of infusing continually a fresh vigour into the controlling body by the yearly accession of new members to supply the place of those who are prevented from acting by age, death, or other causes.

The business of the Council will be to elect from among themselves a President, Secretary, Treasurer, and other necessary officers; to fill vacant professorships, unless where that right is reserved to the representatives of founders, or in other ways restricted; to form the necessary regulations respecting the remuneration of professors; to displace them in case of misconduct or incompetency; to determine upon the establishment of new professorships, and upon any other extension of the plans, or any enlargement of the buildings, of the university; and, generally, to attend to the secure investment and useful application of its funds. The convocation

ought to be allowed upon all these subjects to recommend or suggest measures to the Council, but not to carry them into effect. Thus the constitution of the body will be sufficiently popular, and opportunities will be presented for inquiry, for the removal of doubts and suspicions, and for the prevention of abuses, without the risk of injurious measures being adopted rashly and ignorantly.

If the Council be entrusted with such ample powers, it is of the greatest importance that it be chosen well. Perhaps this may be best done by sending a sufficient time before the yearly meeting of convocation, to each elector a list of those, who are eligible, with information respecting the members of the existing Council, and those who, though chosen, have declined to act or ceased to be members of it. The electors may mark upon this list the fittest persons in their judgment to form the new Council, and may return it before a certain day to the proper officer, who will collect the votes from all the lists. If a member so elected declines acting, or omits to attend a certain number of consecutive meetings of the Council after receiving the usual call without assigning any reason, or taking any notice of his absence, his place should be supplied by the individual who has the next number of votes. In this manner, an effective Council may be appointed, and all parties and classes of men, who can have any claim to influence, will be represented in proportion to their numbers and their services to the institution.

The professors, though entitled to vote in the election of the Council, ought not to be eligible to it.

But an officer appointed by them, and to be hereafter described, will be *ex-officio* a member of the Council, and will form the regular channel of communication between the Council and the professors.

We may now conceive, on the supposition that our university has been for some years established, the animated scene of business, honour, and congratulation, which will be exhibited at the close of every session. The most distinguished students are arranged upon the lists of honour by the votes of their class-fellows, and in proportion to their several deserts: the professors meanwhile proceed with the public examination of the candidates for degrees. The members of Convocation meet to elect the Council for the ensuing year; they inquire into the progress and present condition of the various departments of the university; and publicly express their sentiments upon its concerns. At the same time they renew those intercourses, which afforded delight to the most joyous season of life; and they find among those, who have succeeded to their places, and who are looking forward to the period of gay and careless relaxation, perhaps they find among those, who are panting for distinction, or on the eve of returning home crowned with the laurels of genius, industry, and virtue, connexions and dependants, sons and brothers. After the convocation has concluded its business, the professors confer the various distinctions of the university; first, any prizes, which may have been instituted for particular essays or other exercises; secondly, medals, instruments, books, exhibitions, and scholarships, gained by eminence in the daily employments of the public

classes; and thirdly, degrees, concluding with those, which will entitle the possessors of them to attend as members of the next ensuing Convocation. If the assemblage of rank, patriotism, and wisdom, to witness the early dawn of mental greatness in the future hopes of the nation, require the addition of robes of office, of architectural magnificence, of soft and solemn music, let all these be added: but the generous bosom and the enlightened understanding will regard them as comparatively insignificant appendages to the brilliant display of intellect, the glow of affectionate feeling, and the fervid visions of imagination.

SECT. X.—*Office of Rector; Gymnastic Exercises; Polite Accomplishments.*

MENTION has just been made of an officer, who is to act as the medium of communication between the council and professors. Let him be called the RECTOR of the university, and be chosen by the professors every year, or, as in the Continental universities, every second year. His office will be

First, to attend the meetings of the Council, with liberty to speak and vote on the same terms as the other members;

Secondly, to preside at meetings of the professors upon academical business;

Thirdly, to officiate in conferring degrees, and other university honours;

Fourthly, to receive from the censors weekly accounts of the attendance of all public students in the several classes ;*

Fifthly, at the commencement of every session, to enrol the names of all public students, with the dates of their birth, the places of their usual previous abode, and their parentage or other sufficient designation, the names and description of the colleges or other houses, in which they reside,† and the classes of languages or philosophy, medicine or law, in which they intend to rank ;

Sixthly, to assist the several professors in making inquiries after absentees from their classes, and in considering the cases of any students whose conduct, as members of those classes, is objectionable.

For the discharge of these and other duties, which will require no small sacrifice of time and labour, the rector ought to be remunerated either by a salary from the university chest, or by small fees from the students. That he should take much upon him as a disciplinarian is not to be expected ; at least no precise rules for restraining expense or even immorality among the students appear adviseable. Young men at a university

* A specimen of such accounts, reduced to a tabular form, may be seen in the Report of a Committee of the Overseers of Harvard College, Massachusetts, A. D. 1825, p. 23—29.

† "Opposite to each student's name in the University Catalogue, at Gottingen, stands not only the street, but the very house which he inhabits ; and, if he remove, it must be immediately notified to his academical superiors."—*Russell's Tour in Germany*, v. i. p. 375.

Such a form of matriculation as that above described, should be required, before a man can aspire to any university honour.

must be allowed more liberty than boys at school. Approaching so near to man's estate, they ought to learn to govern themselves. The university may best secure their adherence to virtue and religion by presenting that variety of useful and agreeable employments, that field of generous emulation, and those splendid prospects of academic privileges and distinctions, which may appear most likely to counteract the tendency to indolence and dissipation. All beyond this must chiefly rest with the heads of the colleges and families, in which the students reside, or with their parents, guardians, and private tutors.

It may, however, be worth while to notice gymnastics as an antidote to base and vicious propensities, and a proper object of academical patronage. Corporal exercises are certainly favourable to the health of the mind as well as of the body. They are included in the summary of the means of attaining to perfect holiness, said to have been delivered to St. Anthony, and certainly most worthy of his adoption. "An angel came to him in the likeness of a hermit, or rather a hermit spake to him like an angel, and said, 'Nunc paululum laborando manibus, nunc genibus flexis orando, deinde corpus reficiendo, post quiescendo, et rursus iterum operando, Antoni, sic fac tu, et salvus eris.'" * Man being a compound of mind and body,

* Jer. Taylor's *Ductor Dubitantium*, p. 218.

To the authority of our hermit, we may add that of an excellent observer of life and manners, and of the habits and dispositions of young men, in our own times:

"At the age of seventeen or eighteen they should be indulged, even FOR A MORAL PURPOSE, in fishing, shooting, hunting, tennis, cricket, and all other diversions consistent with safety, good

both capable of improvement, that education seems essentially defective, which has not respect to both in proportion to their importance and their *capacity* of improvement. The Greeks and Romans attached the greatest value in the education of their youth to the discipline of the gymnasium. The Germans seem to hold the same opinion. Masters of Riding, Fencing, Dancing, and also of Music and Drawing, are annexed to all the German universities.† In the Swedish universities of Lund, Abo, and Upsala, these arts occupy a distinct class of professors, called *Artium cultiorum Magistri*.‡ In North America,

company, health, and economy. The propensities to vicious pleasure are often at that age impetuous. Nothing tends more to divert their course, and lessen their influence, than a keen love of innocent sports, and an ardent pursuit of them continued even to fatigue."—*Dr. Knox's Liberal Education*, sec. 31.

If these observations be well founded, the encouragement of corporal exercises among the students of a new university may serve in a great measure as a substitute for the Oxford Statute, *De muris non scandendis*.

† Professor Jahn of Berlin, and M. Carl Voelker were greatly distinguished among the teachers of gymnastics. The latter has recently published "*A Prospectus of Gymnastic Exercises*," and has opened a gymnasium near the Regent's Park. See *Oriental Herald* for September, 1825, p. 442.

‡ *Acerbi's Travels in Sweden*, v. i. ch. viii.

No scholar or philosopher should pretend to despise these accomplishments after the following decision pronounced by Sir Wm. Jones, who was in the habit of resorting from Oxford to London in the vacations, in order to acquire them:

"As the mind can neither attend to instruction nor receive refreshment, unless the body enjoy at least a moderate share of health, those exercises are essentially necessary which tend to procure or preserve it, and which have the double advantage of

the students of Harvard University have regular hours of study and of recreation: gymnastic performances are authorised, and a military corps is kept up in the higher classes, the members of which become perfect in the manual exercise. Cokesbury College in Maryland, instituted by the Methodists for the education of their youth, has provisions with the same general view, which deserve to be mentioned not simply on account of their singularity. "The recreations of the students," says Dr. Morse, "are gardening, walking, riding, and bathing, *without* doors; and *within* doors, the carpenter's, joiner's, cabinet-maker's, or turner's business. Suitable provision is made for these several occupations, which are considered not as matters of drudgery and constraint, but as pleasing and healthful recreations, both for the body and the mind." The plan of Washington College, which was opened in 1824, at Hartford in Connecticut, includes the following important details:—"It is intended," say the Trustees, "to give to the course of education as much of a *practical character* as possible. The pupils will be made acquainted with the use of instruments, and

strengthening the constitution by promoting a free and regular circulation, and of giving grace to the body by forming it to easy and elegant motions. Hence arises the great advantage of manly sports, of dancing, of swimming, of managing the horse, and of using every sort of weapon; to which must be added the *habit* of declaiming with an oratorical voice and gesture, an exercise by no means general, but perhaps more useful and more ornamental than any of the others."—*Plan of a Treatise upon Education, in Lord Teignmouth's Life of Sir W. Jones.*

will be exercised in the fields, in actual surveying, mensuration of heights and distances, levelling, &c. in taking astronomical observations, and in all the operations of the topographical engineer. These exercises, it is thought, will be conducive to health, while at the same time they will impart to the student a greater interest in the sciences by making him understand their use and application. The pupils will also make frequent excursions with the Professors of Mineralogy and Botany. An agricultural establishment will be connected with the institution, and the students will have an opportunity of becoming acquainted with this primary art of life, by a course of lectures, illustrated by the practical operations of farming and gardening. Military exercises will also be embraced in the system, as a healthful occupation for some of the hours usually devoted to recreation." Mr. Jefferson, in his plan of a college for Virginia, says, "through the whole of the collegiate course, at the hours of recreation, on certain days, all the students should be taught the manual exercise, military evolutions and manœuvres, and should be under a standing organization as a military corps, with proper officers to train and command them." Milton attaches great importance to the same object, thinking that academical education ought to be "equally good both for peace and war," and therefore proposing, that an hour and a half before dinner, and about two hours before supper, should be allowed for recreation. "The exercise, which I commend first," says he, "is the exact use of their weapon; to guard and to strike safely with edge or point; this

will keep them healthy, nimble, strong, and well in breath, is also the likeliest means to make them grow large and tall, and to inspire them with a gallant and fearless courage, which, being tempered with seasonable lectures and precepts to them of true fortitude and patience, will turn into a native and heroic valour, and make them hate the cowardice of doing wrong. They must be also practised in all the locks and gripes of wrestling, wherein Englishmen were wont to excel, as need may often be in fight to tugge, to grapple, and to close." He also proposes that they should acquire, both on foot and on horseback, "all the skill of embattailing, marching, encamping, fortifying, besieging, and battering." "The interim of convenient rest," says he, quite in the spirit of poetry, "may both with profit and delight be taken up in recreating and composing their travail'd spirits with solemn and divine harmonies of music heard or learnt; either while the skilful *Organist* plies his grave and fancied descant in lofty fugues, or the whole symphony with artful and unimaginable touches adorn and grace the well-studied chords of some choice composer; sometimes the lute, or soft organ stop, waiting on elegant voices, either to religious, martial, or civil ditties; which, if wise men and prophets be not extremely out, have a great power over dispositions and manners, to smooth and make them gentle from rustic harshness and distempered passions." It is remarkable, that so religious a man as Milton was, educated too at Cambridge, does not prescribe music to be used as a part of devotion, but to sooth and calm the spirits after bodily exertion, and as a preparative and accompaniment to the social meal.

SECT. XI.—*Of the Library.*

One of the most important parts of the establishment of every university is its *Library*. In the scheme, which is here delineated, the attention paid to physics, mechanics, and natural history, will make it no less requisite to collect apparatus and specimens than books.

No university in the world has a library so useful and so well conducted as Gottingen. It contains nearly 200,000 volumes. These have been chosen, not on account of their splendour or rarity, but for the purposes of daily use among both professors and students. A great number of librarians are employed in the management of it, and by their industry three catalogues have been drawn out; one alphabetical; another, in which the books are entered in the order of their introduction into the library; and the third, a catalogue of subjects, consisting of references under every head to all the books in the library, which contain information on that head. The last catalogue consists of above 150 folio volumes, and is the result of the combined and systematic labour of numerous professors and librarians. The prospect of the use of this library not only induces young men disposed to reading and research to enter the university as students, but is generally considered by the professors in Germany as a great recommendation of a Gottingen chair. Mr. John Russell, in his late "*Tour in Germany*," observes, "The £1000 or £1200, which Government pays every year in book-

seller's accounts, cannot be reckoned an additional expense. The professors themselves say, that without it, it would be necessary to lay out as much, if not more, in augmenting their salaries; for, if they had to purchase their own books, they could not afford to labour on salaries, varying from £150 to £200. Meiners calculated, in the beginning of the present century, that the saving thus made on salaries was at least equal to the whole expense of the library." The same remarks would apply to the purchase of philosophical apparatus and specimens of natural history. If the professors are obliged to buy those articles themselves, their salaries must be larger in proportion. Since therefore this will be one of the most useful and necessary modes of applying the funds of a new English university, let the Council determine each year what sum they can afford to devote to such purposes, and divide it into portions according to the number of the professors, authorizing each professor to expend the amount specified in adding to the museum, the philosophical apparatus, or the library. Thus every professor will aim at making the collection as complete in his own department as the funds will permit. To examine the accounts for articles thus purchased, should be the office of the Librarian and Keeper of the museum and apparatus in conjunction with the Rector.

The magnificent University libraries at Oxford and Cambridge are open only to those who rank as high as Masters of Arts. At Edinburgh and Glasgow, the libraries, which are very extensive and valuable, are accessible to all students; but a deposit of one or

two guineas is required as a security for the books taken out. A subscription from the students would be necessary, in the projected establishment, to defray its current expenses; and each man having paid his *subscription*, might be allowed to take out books in proportion to the amount of his *deposit*.

At the present moment, the projectors of a new university have a singularly favourable opportunity of promoting its welfare, and establishing its celebrity. A better foundation for a university library cannot be imagined, than that which is now offered to the public in the collection of the late Dr. Parr. His wishes were that it should be sold considerably under its value, if secured from dispersion by being appropriated to some public institution. It was collected by him at an unsparing expense of money, diligence, and judgment, and with a view not to splendour, but to utility. In classical literature, it is unrivalled by any private collection. In metaphysics, in theology, and in the civil and ecclesiastical history of England, it is most complete. A new university could not better expend six or seven thousand pounds, than in the immediate purchase of a collection, which could not fail to draw learned men and industrious students from all parts, and would of itself give great lustre to a rising seminary of education.

SECT. XII.—*Remuneration of the Professors.*

With regard to the amount of the *salaries* of professors, all good political economists will recommend the greatest moderation. "Salaries," observes Mr.

Craig,* "when the chief fund of maintenance to the professors, in place of being merely premiums for abilities, and marks of public confidence, can hardly fail to relax exertion. He, for whom a sufficient income is provided by the public, will be disposed, partly from indolence, and partly from the irksomeness of year after year going over the same course of instructions, to gain his reward as easily as he can. He will either transform his office into a sinecure, trusting to the press for reputation ; or, if the rules of the university, and the system of public superintendence, should prevent this abuse, he may be expected to deliver feeble and uninteresting lectures, to which, as little instruction can be expected, few students will resort." The same opinions are maintained and illustrated at considerable length by Dr. Adam Smith, who was himself a professor. The whole of the second Article in book v. chapter i. of his immortal work, is recommended to the attentive study of all, who are interested in the subject of academical education. He shows the destructive effects to the interests of knowledge of making the whole income of professors to depend upon salaries paid by the government, or out of appropriate endowments ; and the tendency of his observations is to prove, that their income should entirely arise from fees.

The arguments of these authors are abundantly confirmed by facts. The chief reason why the munificence of Sir Thomas Gresham has not done more for the objects which he had in view, and is now entirely thrown away, is, that by his will he

* Elements of Political Science, v. ii. p. 350.

appointed, that the seven professors in his college should not receive fees for admission to their lectures.* In the same spirit of mistaken generosity, the virtuous and philosophic Cowley advises, "that none (in his college), though never so rich, shall pay any thing for their teaching; and that, if any professor shall be convicted to have taken any money in consideration of his pains in the school, he shall be expelled with ignominy by the governors; but, if any persons of great estate and quality, finding their sons much better proficient in learning here, than boys of the same age commonly are at other schools, shall not think fit to receive an obligation of so near concernment without returning some marks of acknowledgment, they may, if they please, (for nothing is to be demanded,) bestow some little rarity or curiosity upon the society in recompense of their trouble."† By the constitution of the German universities, the professors are forbidden to take fees for the lectures, which are considered as belonging to their chairs, and for the delivery of which they receive their salaries. The consequence is, that they do not deliver them at all, or rather they employ a manœuvre to claim the fees, without which they would bestow little or no attention upon them. The change was effected in the following manner at the time when John David Michaelis was a professor at Gottingen. Besides the lectures, which the professors engaged to give *gratis*, they adopted the expedient of giving others for fees,

* Ward's Life of Gresham.

† Proposition for the Advancement of Experimental Philosophy, p. 49, folio ed.

bestowing upon the latter all their pains and care. The consequence was, that the public, or *gratis* lectures were neglected, and at length disappeared, and what were called *private* took their place. "These private lectures are in every respect, except that of expense, the old public lectures; they are given in the same place, in the same way, on the same topics, but they must be paid for."* It has been often remarked, that the celebrity of the University of Edinburgh, particularly as a medical school, is chiefly to be ascribed to the small amount of the salaries of the professors. "None of the professorships have ever been suffered to degenerate into sinecures, their emoluments depending chiefly on their reputation and success in teaching: their salaries are only from £50 to £100 per annum; and, with regard to the medical professors, many of these have nothing but the profits of their classes."† Oliver Goldsmith, in the course of his education, was a student successively at Dublin, Edinburgh, and Leyden. He relates the following conversation with one of the most eminent of his continental instructors relative to the question before us. "Happening once, in conversation with Gaubius of Leyden, to mention the College of Edinburgh, he began by complaining, that all the English students, who formerly came to his University, now went entirely there; and the fact surprised him more, as Leyden was now as well as ever furnished with masters excellent in their respective professions. He concluded by asking, if the

* Russell's Tour in Germany, v. i. p. 146.

† Newte's Tour in Scotland, 1791, p. 348.

professors of Edinburgh were rich. I replied, that the salary of a professor there seldom amounted to more than thirty pounds a year. "Poor men!" says he; "I heartily wish they were better provided for; until they become rich, we can have no expectation of English students at Leyden."*

But the desire of accumulating fees ought not to be considered as the only motive, which should animate a professor. In a university such as that proposed, open to all, and designed to confer, as extensively as possible, the benefits and the ornaments of liberal education, a professorship will be esteemed a most honourable office, to which men of talents will aspire from higher views than the love of money. "The place of Astronomer Royal (at Greenwich) has a salary of 200*l.* a year. Queen Caroline offered to Dr. Halley, who was then Astronomer Royal, an augmentation of his salary; but that philosopher, with the disinterestedness of a true lover of science, declined accepting it, because, he said, while the salary was small, the place would never be an object to any but an astronomer; should it become more considerable, it would be sought after for the sake of emolument, and might be given away from political intrigue. He therefore requested of her Majesty to mark her zeal for science rather by improving the instruments of the observatory than by augmenting the salary of the astronomer."† The same noble spirit ought to manifest itself in the teachers of our new academy. They ought to be chosen, and to be continued, because they manifest an

* Present State of Polite Learning, chap. x.

† Professor Playfair's Works, vol. i. p. lxxx.

aptitude for the office, because they take delight in its duties, and because they are willing to sacrifice part of the wealth, which they might obtain in other employments, for the sake of promoting the intellectual and moral improvement of the young. In fixing, therefore, the amount of fees for the public lectures of professors, the Council ought to be guided, not merely by a desire to make them equal in amount to what might be obtained by the same individuals in other employments : consulting the good of the public, and considering the motives with which a man ought to enter on a professorship, they should fix them not above what may be regarded as *the market price*. Perhaps five guineas should be the highest fee paid for any course of lectures, though extending through the whole session, and including a second hour for exercises and examinations. Although this would make university education cheaper than it now is in Britain, it would still be dearer than on the Continent ; and it ought to be remembered, that in England a close monopoly has hitherto been preserved, which, besides deteriorating the article, has raised it to a very excessive price. At the commencement of a new university, it would be necessary to ensure to the professors a certain amount per annum to obviate the risk of failure, while their situation was yet of the nature of an experiment : but after a few years they ought to depend entirely on their fees. Without any salary the office will present abundant allurements, not only in the profits which they will derive from other sources ; but in the very nature of so useful, honourable, and pleasant an employment ; and in the

peculiar advantages of their situation as professors, entitling them to the use of the library and apparatus, giving them the privilege of purchasing books and other articles at the expense and for the benefit of the university, furnishing them with lecture-rooms rent-free, and drawing students to their classes, even beyond the proportion of their merit as lecturers, in consequence of the access to degrees and other public honours by attendance on them, and of the credit attached to their official capacity.

SECT. XIII.—*Probable Number of Students in a New English University.*

It is desirable to form some judgment respecting the probable number of students, who would avail themselves of the establishment of a new English university. The following data may conduce to this object.

The number of young men, who every winter attend the *medical* schools of London, is supposed to be about 1000, but cannot be exactly ascertained. On the 1st of August 1825, the *Senatus Academicus* of the University of Edinburgh conferred the degree of *Doctor in Medicine* on 140 gentlemen, of whom 49 were natives of England, 6 of Wales, and 7 of the Colonies: 42 were Irish, and nearly all the rest Scotch.* If England had contained a university, offering the advantages, which drew these men to Edinburgh, it may be reasonably inferred, that at

* Edinburgh Medical and Surgical Journal, for Oct. 1825, p. 419—421.

least 60 out of the 140 would have preferred graduating in England. But, besides Edinburgh, English physicians resort for medical study and for graduation to Glasgow, Aberdeen, and Dublin, and to the Continent. Suppose we reckon their number to amount to 40: it will follow, that a new English university, authorized to deliver the best instruction and to confer degrees in medicine, will confer the degree of Doctor in that faculty upon at least 100 persons annually. These graduates may be supposed to have attended the lectures of the medical professors during a period of at least three years. It may, therefore, be concluded, that 300, or more probably 400 students will attend the lectures every session with the view of qualifying themselves to practise as physicians.

By the Acts of 55 George III. and 6 George IV. no one can practise as an *apothecary* in England or Wales, unless he has served an apprenticeship of at least five years in preparing himself for that employment, and has also attended at least six courses of lectures, besides the practice of some hospital, infirmary, or dispensary. After these preparatory studies, he submits to an examination at Apothecaries' Hall in London; and, if that examination proves satisfactory, he receives a certificate, authorizing him to establish himself in his employment. In the year ending the 1st August 1825, 365 persons received such certificates.* It is usual for those who become apothecaries, to obtain from the Royal College of Surgeons diplomas, which give them legal authority

* See the List printed by the Worshipful Society of Apothecaries, A. D. 1825. The following year the number was 445.

to practise as *surgeons* also. But a considerable number become surgeons by virtue of such diplomas without being qualified to practise as apothecaries. Their number cannot be precisely stated. At a very low estimate, they may be reckoned 35, making the entire number of surgeons and apothecaries, authorized annually to commence practising in England and Wales, to amount to 400. Of the six years, which they are in general required to devote to preparatory studies and employments, there can be little doubt, that, on an average, two would be spent in attending the lectures of a university furnishing the best advantages for study. Of this class, therefore, we may reckon 800; and the entire number of medical students will be 1200 each session.

The *legal* profession in all its branches is far more numerous than the medical. But it is difficult to arrive at a computation of those who are preparing to practise respectively in the courts of Chancery, of Common law, and of Civil and Ecclesiastical law, either as advocates, or, in the lower walks of the profession, as solicitors, attornies, and proctors. The number of young men entered at the Temple, Lincoln's Inn, and Gray's Inn, and studying the law in London at one time with a view to become either barristers, conveyancers, or special pleaders, is supposed to be between 600 and 700. From the present habits and ideas of English lawyers, it is very improbable, that they would encourage in their successors the same propensity to receive oral and professional instruction, which is so decidedly conspicuous in our students of medicine. Notwithstanding, there-

fore, the vast numbers, who attend lectures on law in many universities, not more than 800 *law students* can be reasonably expected in a new English university. These, added to the supposed number of medical students, will make a total of 2000. The advantages, which London presents for medical and legal study, are so superior to those of any other place, that, although 2000 such students might be confidently expected to attend the classes of a London university, constituted and privileged in the manner which has been described, yet perhaps *one thousand* medical and law students are as many as can be expected to resort to a similar establishment in any other place.

The classes of Philosophy and Languages in the supposed university would be more variously composed than those of Law and Medicine. Besides young men preparing to pass on to the latter classes, they would consist of others designed to become ministers of religion in various sects and churches; of no inconsiderable number educated to be school-masters, or instructors of youth; of a still greater proportion who would study chemistry and natural philosophy with a view to the prosecution of many different manufactures; and of a great multitude, who would become merchants or agriculturists, or would live upon their private fortunes. Patriotism and philanthropy would indulge the wish, that young men designed for the army and the navy, and for official stations in every part of the British dominions, might receive at least the elements of academical education in the same halls with the rest of their young countrymen: the accomplishment of this object must of course depend upon the opinion and pleasure of

the Government and of the East India Directors. These various descriptions of students in the classes of Languages and Philosophy would be in a great measure derived from the denominations, which dissent from the Church of England, or are not included in it, and which, taken together, equal the number of members of the Church of England. In wealth, it is true, they fall collectively very far short of that church. But the expenses of education in the projected national institution would be in proportion to their ability; and they would thus be enabled, as they are unquestionably disposed, to partake of the benefits of academical education as generally as the members of the Church of England. Now in universities such as those of Edinburgh and Glasgow, which give good instruction in all the four faculties, and are open on moderate terms to all sects without distinction, the medical and law students are little more than *a third part* of the entire number of students: and it may without exaggeration be anticipated, that in an English university, similarly constituted, the classes of Languages and Philosophy would contain at least an equal number of students with those of Medicine and Law. They would indeed soon overflow, supposing the university to be established either in London, or in any populous and flourishing district either of the North or of the West of England. Upon the whole, it appears highly probable, that in any favourable situation the number of students will be not less than from *three to four thousand*. From the same premises it follows, that, if their various fees be reckoned at 10*l.* per annum for each individual, the income arising perpetually from this source alone will be from *thirty to forty thousand pounds*.

From considering the situation and views of the various descriptions of students now enumerated, it is further manifest, that the supposed number of students may be calculated upon, *although not one man be subtracted from the number of resident students either at Oxford or Cambridge.*

SECT. XIV.—*Edifices necessary or desirable for the Purposes of a University. Meaning and Origin of the word University.*

Upon the subject of buildings for a university, the ideas of the English differ widely from those of the learned upon the Continent. *We* derive our conceptions of a university from the splendid establishments at Oxford and Cambridge; and our imaginations are so occupied with the reverential delight, which they have rendered habitual, that we find it difficult to suppose the existence of a university without similar appendages, and are even prone to consider ancient halls and magnificent colleges, not as its accidents, but its very essence. Any alumnus of our sister Universities would naturally share in the feelings expressed by Mr. Jacob on visiting that of Jena, one of the most famous in all Germany: "If," says he, "the vicinity pleased me much, I was no less disgusted with the appearance of Jena itself. I certainly had anticipated something approaching to Oxford and Cambridge. There are, however, no gothic, or any other halls. The professors deliver their lectures at their own houses, or rather lodgings, where the youths

may, or may not attend them, as they please. The students live wherever they can hire an apartment.— A single room, neither large, ancient, nor handsome, in which the professors sometimes meet on public business, *is the only thing that can be called the University.*”* Cowley appears to have had his imagination occupied with the impressions derived from the unequalled grandeur of Trinity College at Cambridge, when he moulded into form his “Proposition for the Advancement of Experimental Philosophy.” Although the College, which he projected, would have been “within such bounds of expense as have often been exceeded by the buildings of private citizens,” yet he concludes with saying, “that it may seem hopeless to raise such a sum out of those few dead reliques of humane charity and public generosity, which are yet remaining in the world:” and his friend, Bishop Sprat, observes,† that “his plan was not perhaps practicable, because he consulted the generosity of his own mind rather than other men’s, requiring it to be endowed with too large a revenue.” In the new Institution, designed to answer the purposes of a university in London, it was first proposed by Mr. Campbell, that £150,000 should be expended in a building,‡ and double that sum has since been mentioned as necessary. But these terms are cheap compared with those promulgated in 1814 by Charles Kelsall, Esq. in his quarto volume, tasteful, elegant, erudite, and splendid, and bearing a most

* View of the Agriculture, Manufactures, Statistics, &c. of Germany, by Wm. Jacob, Esq. F. R. S. 1820, p. 344.

† Hist. of Royal Society, part ii.

‡ New Monthly Magazine for April, 1825.

appropriate title, "*Phantasm of a University*." The congregated edifices of his own Alma Mater* would fall far beneath the magnificence of his "Nurse of Universal Science." "The lowest estimate of the university, with the supposition of a quarry of free-stone being at hand," amounts to £5,000,000.† It is to "exhibit seven quadrangles, somewhat larger in area than Lincoln's Inn Fields."‡ The seven altogether are to form a square, each side being 3000 feet long. The various parts of the edifice are displayed in 109 magnificent elevations, presenting all the most eligible varieties of Grecian, Roman, Saxon, Gothic, and Italian Architecture; and finally, he says, "the reader may conclude how little more than a sketch has been laid before him, when he is informed, that the sum of £12,000 would scarcely place my university on copper in a way satisfactory to myself. Had engraving in our metropolis been as cheap as at Paris, all the alti and bassi relievi should have been executed together with at least a dozen more elevations."

Such splendid visions as these, however, and such erroneous conceptions of the nature of a university, are not the necessary and uniform result of an education at Cambridge. One of its historians, formerly quoted, has given a more correct idea of its essence in the following spirited paraphrase of some well-known lines by Sir William Jones. "What is a state? Not brick, and stone, and mortar; not triumphal arches, nor mausoleums, that would cheat the grave; not written constitutions, ancient privileges, nor rights upon charters; but

* Cambridge.

† p. 171.

‡ p. 129.

‘men, high-minded men.’ And what are universities? Not senate-houses, libraries, and schools; not gardens and groves; museums and chapels; nor yet monastic dreams, clerical impostures, temporary disputes, and antiquated statutes; but students, scholars, social and rational beings.”* To the same effect is the following definition of a university in the *Encyclopedia Britannica*. “UNIVERSITY is the name of a Corporation, formed for the education of youth in the liberal arts and sciences, and authorized to admit such as have studied in it to certain *degrees* in different faculties, which not only serve as certificates of proficiency in science, but also confer on those who obtain them considerable privileges within the university, as well as some rank in the state without it. Universities generally comprehend within them one or more colleges. But this is not always the case; for the University of St. Andrew’s was in being before either of its colleges was founded, and it would continue in being with all its privileges, though both its colleges were levelled with the dust.” By parity of reason, any other university, as that of Oxford, for example, would continue as long as its charter of incorporation remained in force, although the city of Oxford, with every building belonging to it, were annihilated. The University of Glasgow was long in this very predicament. It not only had no buildings, but no fixed property of any kind. The *Congregatio Universitatis*, or General Annual Meeting of its members, was always held in the cathedral. The lectures were read, and the meetings of the

* Dyer’s History of the University of Cambridge, Introduction, p. 6, 7.

doctors and masters took place in the Convent of the Dominicans. Certain fees were paid at incorporation and on taking degrees, and these perquisites, being put into a university purse, were employed after some years to purchase caps of ceremony. Small annuities were bequeathed by some of the first members of the University, which were paid to two or three masters of arts, to perform certain masses for the souls of the founders and their friends. "This patronage and this purse, as far as appears, were all the property, which the University ever possessed."* The University of Paris, which far surpassed that of Glasgow in importance and renown, as well as in antiquity, was almost equally poor. The only estate attached to it, during many ages, was a meadow, from which it did not even attempt to derive a revenue, but appropriated it to the purposes of recreation for the students, and regretted to be at length obliged to dispose of it for building.† Mr. George Dyer, adverting to this account of Paris, remarks, ‡ that the English Universities are less liberal in proportion as they are more wealthy. If this is a *necessary* consequence, the opulence of universities is above all things to be deprecated.

There is another error respecting the sense of the word UNIVERSITY, which has prevailed not in England only, but in other countries. It may be traced to the celebrated physician and benefactor of the University of Cambridge, Dr. Caius, who asserts, that

* See the above mentioned account of the University of Glasgow, transmitted to Sir J. Sinclair, by Professor Jardine, in the name of the Principal and Professors, p. 13.

† Crevier Histoire de l'Université de Paris, tom. vii. p. 152.

‡ Privileges of the University of Cambridge, vol. ii. p. 149.

universities are so called, because they comprise the knowledge and profession of *all the sciences*, "*universarum scientiarum cognitionem et professionem*."* Sir George Buc, alluding probably to this opinion of Caius, says of the name in question, "It hath been lately given and appropriated to general schools of learning for and in respect of the *Universalitie* of Arts, Sciences, and Faculties, professed, taught, and studied in them."† Mosheim asserts, that the Academy of Paris "was the first learned society which extended the sphere of education, received all the sciences into its bosom, and appointed masters for every branch of erudition;" and that "it was hence distinguished, before any other academy, with the title of a University, to denote its embracing the whole circle of science."‡ Tiraboschi adopts the same etymology, "In tal maniera l'Università di Bologna, che ben possiamo con tal nome appellarla, poichè di quasi tutte le scienze eranvi professori," &c.§ Among ourselves, Kelsall and Campbell employ similar language. "A University," says the latter, "means, both in common parlance and in the dictionary, not a place for getting degrees, but for getting instruction as *universally* as possible."|| But what say the lawyers? Jacob's Law Dictionary defines *University* to be the Civil Law term for a *Corporation*. Blackstone states, that in the Civil

* De Antiquitate Cantab. Academiæ, Lon. 1574, p. 40.

† The Third Universitie of England, published at the end of Stow's Annals, continued by Howes.

‡ Ecclesiastical History, Cent. xiii. vol. iii. p. 152, of Mac-laine's translation.

§ Storia della Litter. Ital.

|| New Monthly Mag. p. 407.

Law, Corporations "were called *Universitates*, as forming one whole out of many individuals." * It is evident, therefore, that societies of teachers and learners, such as those at Oxford, Edinburgh, and other places, are called UNIVERSITIES, *because they are Corporations*. Accordingly, in the most ancient deed, which has been preserved, executed by the University of Paris,† the following expression occurs: "*We, the University of the Masters and Scholars of Paris:*" and in the earliest authentic charter, relating to Cambridge, that of Henry III., we find the phrase *Clericus aliquis de Universitate scholarium Cantabrigiæ studentium*, "Any clerk from among the University of scholars studying at Cambridge." ‡

To the former of the two contending etymologies it may be further objected, that the assumption, on which it is founded, is inconsistent with fact. Middendorp, who was Vice-Chancellor of the University of Cologne in the 16th century, and the earliest systematical writer on this branch of literary history, justly observes, that universities were not so called, "because all liberal arts were taught in them, since many were erected for the pursuit only of certain studies;"§ and he illustrates this circumstance by a

* Commentaries, vol. i. ch. 18, p. 469. Blackstone also determines that the Universities of Oxford and Cambridge are not ecclesiastical but lay corporations.

† A. D. 1221. See Crevier, *Hist. De l'Univ. de Paris*, tom. i. p. 323, where it is remarked that Universitas might perhaps be better translated *Company*. See also tom. ii. p. 192, note.

‡ Dyer's Privileges of Cambridge, vol. i. p. 384.

§ Academiarum Universi Orbis libri viii. auctore Jac. Middendorpio, l. i. p. 2.

survey of the existing universities of Europe. The language employed about the same time by Lord Bacon, is yet more remarkable. Near the beginning of the second book of his great work *De Augmentis Scientiarum*, he thus speaks: "Primum igitur, inter tot totius Europæ Collegia præclarissimè fundata, omnia illa certis professionibus destinata esse demiror, *nulla liberis atque universalibus artium et scientiarum studiis dedicata.*" In illustration of these general assertions a few examples may be brought forward. By the *original* charter of the University of Caen, published in Ducarel's Anglo-Norman Antiquities, it was instituted solely for the study of Civil and Canon Law. It may abate the alarm, which has been recently expressed by some persons in this country, to inform them, that the study of Theology was entirely prohibited both at Caen, and in various other universities, by their original constitution, and by the authority of popes and princes. The fact is, that Theology was considered as the peculiar province of the University of Paris; and we find, that, notwithstanding Mosheim's assertion respecting it, the study of both Law and Medicine at Paris was at one time forbidden, in order that the members of that University might devote themselves exclusively to theological pursuits.* On the other hand, the study of Theology was prohibited in some universities of later erection, lest they should obstruct the success of that at Paris. The University of Montpelier may be cited as an example. The bull of Nicholas IV. given in 1289, authorizes it to confer the degrees of Master and Doctor in Civil and

* Crevier, Hist. de l'Univ. de Paris, tom. i. p. 316, 317.

Canon Law, in Medicine, and in Arts, but not in Theology.*

Perhaps, the most satisfactory account of the origin and proper meaning of the term *University*, is that which has been furnished by Professor Jardine and his colleagues at Glasgow in the following words: "The plan, upon which universities were incorporated by the popes, was very like to that of incorporated towns and boroughs, and perhaps was borrowed from it. The university corresponds to the whole incorporation of the borough: the different faculties to the different companies of the trades or crafts, into which the borough is divided. A company is a smaller incorporation, subordinate to that of the borough; has the power of choosing its own head, or deacon; and an authority over those who are in the course of being trained to the same craft. The companies in the incorporated towns were anciently called *Collegia*, or Colleges; and the whole incorporation, comprehending all the companies, was called the *Universitas* of that town. These names were, by analogy, applied to corporations of the learned professions, and at last appropriated to them." †

These considerations may restrain the impetuosity of the founders of a new English University to expend their money in a magnificent edifice, *as the*

* See Crevier, tom. ii. p. 121, where we are informed, that the study of Theology was for the same reason interdicted at Lisbon. Martin V. by his bull granted in 1425, for erecting the University of Louvaine, authorizes it to give instructions and confer degrees in all the arts and faculties, with the exception only of Theology; four years afterwards Eugenius IV. granted the power of teaching Theology also. *Lipsii Lovanium*, lib. iii. c. 1.

† Sinclair's Stat. Account of Scotland, vol. xxi. p. 7.

first essential requisite to its existence and its prosperity. The use of temporary buildings, hired for the purpose, will allow time for maturing its plans. As soon as its arrangements have been brought into a definite shape, after it has obtained "a local habitation and a name," the erection of some buildings will be highly expedient. In planning them, taste should go hand in hand with science and economy. But, above every thing, let them be as DURABLE as possible, that the associations of their young occupants may never be violated by their disuse or decay, and that future generations may learn to visit them with the deep reverential delight and the sacred and ardent admiration, derived from early and historical recollections.

The first building requisite is a hall, capable of accommodating from three to four thousand persons, to be used for public examinations, and for the annual meetings of convocation. This would serve also, until the funds permitted a further expenditure, as a lecture-room for some of the most numerous classes; and it would hold the library, the apparatus, and the museum. Lecture-rooms for the professors of languages and philosophy should next be built; and perhaps, after these, a sum of money might be most usefully laid out in apartments destined to accommodate at their option those students, who were placed high in the scale of merit. Houses for the professors, with other buildings, might be added from time to time, at the determination of the council, guided by a regard to circumstances.* For the

* Possevinus, in his account of the University of Salamanca, which he proposes as a model for others, (*Bibliotheca Selecta*, lib. i. cap. ix. p. 46.) mentions that a tenth part of its revenues was applied to the support of an infirmary for the students;

securing of a proper site, which ought to be airy, healthful, and pleasant, and sufficiently extensive to admit of future enlargements; for the erection of buildings, and the purchase of books and apparatus; for the payment of the professors and other officers; and for various general purposes, it appears necessary, that the founders should contribute property to the amount of not less than thirty thousand pounds. If the generosity of the friends of knowledge and national improvement should extend further, there will be ample room for the useful employment of their greatest munificence. It should be a fundamental rule, that, if ever the university shall be dissolved, its property shall be divided among the donors, or their representatives, in proportion to their original contributions. Indeed, *by law*, the *lands* and *tenements* of a university, as of every other corporation, revert, in case of its dissolution, to the donors or their heirs.*

SECT. XIV.—*Is a retired or a populous Situation preferable for a University?*

THE last subject, which seems to require discussion as a matter of primary importance, is the question, whether it is better to establish a university in

“Nosodochium, in quo pauperes omnes scholarum studiosi, cum morbo tentati sunt, curantur egregiè.” Mr. Mitchell informs us (*Tour through Belgium*, Letter V.) that in the Colleges or Lycées of Belgium and France, an infirmary for the pupils is commonly a part of the establishment. The funds of a new English University might probably, in the course of time, be applied with great advantage to a similar institution.

* *Blackstone's Commentaries*, vol. i. ch. 18. p. 434; and vol. ii. ch. 15, p. 256.

a large town or in a rural retirement. In general, the noise, the confusion, the luxury and dissipation of cities, have been considered by the friends of instruction as prohibitions from entering their precincts: the Muses have been thought to flee for refuge to groves and green pastures, and quiet villages. On the other hand, experience has shown, that literary indolence, and even gross profligacy, will infest places, presumed to be devoted to study and sacred to science. Many considerations tend to prove, that, other circumstances remaining the same, the larger the town, and the more populous the district, in which a university is established, the more likely is it to become flourishing and useful.

1. In the first place, there is an obvious advantage to all within its vicinity, who are disposed to pay due attention to academical studies without changing their abode. To many, a change of residence must be desirable: young persons, whose domestic circumstances are unfavourable to study, and who therefore go to some distance, and become inhabitants of a strange country, for the sake of education, will be reminded, perhaps, of their proper duties by every object and scene around them. Those, on the contrary, who have quiet and peaceful homes, and are not liable to frequent and imperious interruptions, will, by attending on lectures and exercises in their own town, be relieved from considerable risks to their health and their morals, and from heavy expenses in board, lodging, and travelling. No better opportunity of trying the local influence of a university can be supposed, than that which exists in Glasgow; a city, which, when compared with the other great

towns throughout Britain, appears inferior only to the metropolis in population, in the extent and variety of its trading and manufacturing industry, and in the exertion of talents of every kind by its inhabitants. The course of instruction in its college is proportionally various and extensive. No British university presents so many motives to emulation, and such a diversified exercise and display of intellect. At the end of every session prizes are awarded to almost every kind of proficiency and merit, which belong to British students. At a late distribution, as may be seen in the *Glasgow Herald* of April 30, 1825, 220 prizes were awarded. No less than 70 of these were allotted to young men residing in Glasgow, besides a considerable number obtained by students from towns and villages in its vicinity. This example clearly proves, that a very large proportion of the youth of a populous city will be disposed to profit by a university established near their homes, open to them on moderate terms, and free from the distinctions of party. When, after the memorable Spanish war, the States General of Holland gave to the inhabitants of Leyden, as a reward for their heroic bravery, the option between an exemption from taxes and a university, they wisely chose the latter. Holland has now three celebrated Universities,* open to all sects without distinction. Why should not

* Leyden, Utrecht, and Groningen. Of the state of these universities, an account is given in Mitchell's *Tour through Belgium, Holland, &c.* A. D. 1816. This author has furnished (at p. 245—250) a copy of the ample *Series Lectionum*, or Catalogue of the Courses of Lectures in the several Faculties about to be delivered at Utrecht in the session of 1816—1817. It comprises between 60 and 70 courses of lectures.

Yorkshire and Lancashire, which equal Holland in wealth, population, and extent; why should not these, and the adjoining counties, have the benefit of at least one university, planted in the midst of them, and accessible upon as easy conditions as possible to all their inhabitants?

2. In the second place, many of the implements of study and of teaching are to be obtained only in very populous places. Wolff urged as a reason for establishing a university in Berlin, rather than in any other part of Prussia, not only the presence of many illustrious scholars and philosophers upon the spot, but the libraries, the museums, and the botanic garden, which in any other place could only be procured after a long time, and by an enormous expenditure. His arguments prevailed; and "the University of Berlin, though only founded in 1810, is, after Gottingen, the most flourishing and reputable in Germany."* Besides such establishments as those at Berlin, every instructor in the physical sciences requires the frequent aid of different classes of tradesmen, who are never collected together except in large towns. How can a diligent and attentive professor undertake to explain the details of chemistry and mechanics, for example, and to give any variety to his experiments and illustrations, without either making his apparatus for himself, or maintaining artificers for the purpose, or employing those who live in his neighbourhood?

To the more advanced students in any of the three professions of medicine, law, and divinity, large towns present the most decided advantages. The

* Russell's Tour in Germany, vol. ii. p. 88.

opportunities of seeing the various forms of disease are so necessary to medical students, that no universities, except those in very populous places, such as Dublin, Edinburgh, and Glasgow, pretend to give adequate instructions in the healing art. The same observation applies to the study of law. In Scotland the juridical faculty flourishes principally at Edinburgh, because the supreme legal tribunals are held there. At Oxford the scholars of every class and condition are restricted by severe penalties from being present, except for special causes approved by the Vice-Chancellor, at the sessions or assizes.* It is difficult to conceive sufficient grounds for the imposition of such restraints upon the reasonable curiosity of young men, who have probably no other opportunity of witnessing the processes of executive justice, and whose academical employments are so regulated as to prevent that curiosity from becoming prurient, idle, or impertinent. In any of our assize towns, and most of all in the most populous, the courts may teach better than any other method of instruction three things, which ought to be learnt by all young men in the usual circumstances of students at a university; first, the ready exercise of talent, eloquence, and acuteness; secondly, the knowledge of human nature; and thirdly, reverence for the laws and institutions of the country. In educating students of theology, one of the principal objects is to make them useful preachers. This talent cannot be acquired by attending lectures, or even by hearing discourses in the best manner of select university preachers. They must obtain it by forming a part

* Excerpta e Corporis Stat. Univ. Oxon. tit. xv. § 3.

of mixed auditories, and by listening to the clergymen and pastors of all denominations, who are the most distinguished by their learning, their eloquence, and their industry, and who can seldom be heard in their proper character, as ministers of religion, except in large towns.

3. Thirdly, the largest towns afford the greatest facilities for boarding and lodging all who repair to a university from a distance. Whether is it easier to provide these accommodations for a hundred, a thousand, or any other number of persons, by building in a solitary place, and bringing families to it expressly for the purpose, or by going to a place where houses are already built, and families already collected? The latter is the method pursued in Edinburgh and Glasgow, where every student goes as to a well-stocked market, and makes his choice of such accommodations as his views and circumstances render most desirable for him. He may either board and lodge with a professor for £500 a year, or with a poor widow for £50. The parents and guardians of youth may engage the services of clergymen, of private tutors, or of other superintendants, to bestow whatever care each individual may require on account of his peculiar habits and dispositions, his abilities and attainments, his prospects in life, or his means of subsistence. The English Universities, with a view to the promotion of learning and the preservation of good morals, have their statutes, *Ne quis in domibus privatis viciet aut hospitetur*.* If the fitness of such sta-

* At Cambridge, on account of the overflowing numbers in some Colleges, fresh-men are in many cases obliged to sleep in private houses, which are licensed for the purpose by the University and

tutes to accomplish the proposed objects were admitted, a law, expedient where wealth and time have brought together every accommodation, which colleges can furnish, may not be advisable or even practicable in commencing a new institution. To require, that a palace, a town, or even a hamlet, should be built, solely to give collegiate residences to the students and professors of a new university, would be almost the same thing as to forbid its establishment. In the course of years, it may be expected that the increase of the university funds, or the generosity of individuals, may lead to the erection of edifices, which will be very useful as dwellings, both for the professors, and for those industrious and deserving students, whose circumstances render such aid desirable. It is also probable, that different religious denominations and bodies of men * will establish colleges, the directors of which will of course be at liberty to enact their own statutes, to engage in their own forms of worship, to enforce their own methods of discipline, to distinguish themselves and their students by academical habits, to provide apartments in common, and to eat at one table, enjoying at the same time all the advantages and privileges of the university in subjection to its rules. But let it never be supposed, that these inestimable privileges and advantages should be with-

are compelled to observe certain rules and restrictions. At Oxford not even this is permitted.

* In the continental universities, colleges have often been erected for different *nations*, as well as for different religious parties or scientific bodies. Hence we read of the *Scotch College* at Paris, and of the *Irish College* at Salamanca. The Irish, the Dutch, the Savoyards, and other nations, had their separate colleges at Louvaine; and the Germans and Spaniards at Bologna.

held from a single individual on account of such peculiarities ; that arbitrary modes of dress, or eating, or sleeping, or even any distinctions of worship or of faith, should be made the indispensable preliminaries to the attainment of knowledge and the cultivation of taste, virtue, and humanity. Where cheapness is the only object, young men cannot do better than dine and sup, as in college-halls and in hospitals, at one long table : but, where the amiable affections are to be exercised, and the manners of gentlemen to be acquired, the habits of domestic life are preferable. Without censuring, therefore, the custom at Oxford and Cambridge, where the societies, subordinate to the Universities, are of the nature of charitable foundations, we may recommend an English parlour as a fitter place to acquire kind feelings and virtuous manners than a Gothic refectory, and a family as a better residence for every student, who can afford it, than a college.*

* The importance of the following remarks, which are the result of abundant experience, will justify the length of the quotation.

“ The University of Glasgow was anciently possessed of a jurisdiction similar to that of the other universities of Europe, and exercised a similar discipline and authority over its members. A great part of the students were accommodated with lodgings in the college, and dined at a common table, under the inspection of their teachers.—Deviations from the ancient usage were introduced from the experience of many inconveniences attending it. The common table, by collecting a multitude of students so frequently together, afforded encouragement and temptation to idleness and dissipation ; and, though the masters sat at table along with the students, yet few advantages of conversation could be attained. Contrivances were fallen upon to remedy that defect, by appointing one of the students (generally a bursar or servitor) to read a portion of scripture, or of some useful book, while the rest of

4. The last, though not the least important circumstance, which renders a large town the fit place for a university, is, that it is far more favourable to the preservation of good order and propriety of behaviour among the students. This is proved by the whole history of academical education. Wherever the students form a sufficiently large part of the population to become important to their neighbours, they assume the airs of men of consequence, and are imperious and disorderly. Hence they treat with contempt, and often with the petulance and injustice which contempt is apt to produce, the tradesmen and other inhabitants,

the students were at table. But this practice, it is obvious, in such circumstances, was more likely to bring ridicule upon the subjects, or at least to occasion indifference or contempt, than to be productive of improvement. Besides, from a general alteration in the habits and manners of the people, the academical rules, in these matters, were found troublesome both to the teachers and the students. Hence, attendance at the common table became a kind of drudgery to the masters, from which they endeavoured to escape, or to which they submitted in their turns with reluctance; while the students procured dispensations, or permissions to have their commons in their apartments. This latter was found to be a source of expense and dissipation, not more unfriendly to literature than to morals. The common table, it is said, became a source of mismanagement and imposition, which could not easily be remedied.

"The change in the mode of living has been attended with much comfort and satisfaction to all the members of the university, by superseding many strict regulations, and of course rigorous penalties, which, in the former situation, had been thought necessary; neither has it produced any bad effect upon the manners and behaviour of the students. When teachers are attentive to perform their duty, and discover an anxiety to promote the interests of their scholars, who are above the age of mere boys, it requires very little authority to enforce respect and propriety of behaviour. The most certain and effectual mode of discipline, or rather the best method of rendering discipline in a great measure useless, is by

who depend upon them, and who on their parts are not scrupulous in compounding for the reception of haughty and capricious language by getting as much money as possible out of their careless customers by cajoling and obsequiousness. The result is, that the students league to oppose the townsmen, and the townsmen to oppose the students. The early history of the University of Cambridge is marked by nothing more than by the frequent and violent contests between these two parties;* nor is the disposition to mutual hostility corrected by the present practice of the tutors in settling for their pupils all those tradesmen's accounts, which pupils of such an age should be accustomed to settle for themselves. At Oxford a declaration of war against the town's people seems to be considered almost equally necessary with the signing of the 39 articles. They are thus denounced in the extracts from the statutes, with which every man is furnished as the guide of his conduct on first entering the University; "*Oppidani, Academicis plerumque*

filling up regularly and properly the time of the student, by interesting him in the objects of his studies and pursuits, and by demanding, regularly and daily, an account of his labours."

Account of University of Glasgow, *ubi supra*, p. 41, 42. The same volume, which contains this curious and interesting account of the University of Glasgow, presents similar details of the two Colleges, (which are also two Universities) at Aberdeen. In 1753, we are informed, (p. 79, 80, 90,) the plan of collegiate residence and of boarding at a common table was enforced upon the students in King's College, but was found to be attended with so many disadvantages as to be almost abandoned after a trial of a few years. In the German universities experience has led to the general disuse of commons. In them, and likewise in the universities of Sweden and of Italy, the students live entirely in private lodgings.

* Dyer's Hist. of the Univ. of Cambridge, v. i. p. 61, 78, 79, &c.

infesti et adversi, privilegia Universitatis oppugnandi nullam non occasionem captant."* The testimony of the "Graduate" formerly quoted is as follows, in reference to both the Universities: "the tailor, the vintner, the horse-dealer, and the whole race of shop-keepers, are all in union against the gownsman. Unlimited credit is given, and expenditure without stint is the fatal consequence.†

It has been the usual policy of the German princes to establish their universities at some distance from their capitals: the only exception was in the bold experiment, as it was reputed, at Berlin. In all the towns, which depend solely or chiefly on the universities, the students are distinguished by rude extravagancies and overbearing tyranny, combining the vices of rustics with those of populous and fashionable cities. The University of Berlin was established upon an opposite principle from all the rest, at the instigation of Wolff, Humboldt, and Müller, and notwithstanding the temporary opposition of the minister, who could not reconcile his ideas of academical tranquillity and purity, with the bustle, the pleasures, and the dissipation of the place. "It was," says the intelligent traveller before cited, "the first experiment of setting down a crowd of wild German academicians in the midst of a large capital; but the consequences have fully justified the sagacity of those who recommended it. The students, instead of being more disorderly, are less unruly than elsewhere. Their love of power cannot fight its way through such a population; they are lost in the crowd, and the out-

* Excerpta e Corp. Stat. Univ. Oxon. tit. xxi. § 15.

† Enquiry into the Studies and Discipline of the two Universities, &c. p. 13.

rageous spirit of domineering dies out for want of food.—There is not in Germany a better behaved or more effective university than Berlin.”*

The conduct of the students at Edinburgh and Glasgow, and the terms on which they live with the house-keepers and tradesmen, fully confirm the same view. In these Universities, the office of *Proctor*,† so necessary, so difficult, and so perilous at Oxford and Cambridge, is unknown: if it existed, it would be a sinecure. The owners of lodging-houses, the shop-keepers, and other inhabitants, treat with the students as they would with any other customers. The collegians, on the other hand, being little more than a hundredth part of the entire population, do not attempt to attract notice or to assume importance, but quietly and modestly pursue their studies. The dealers in clothes, books, and butchers’ meat, who would sustain no great loss in the amount of their incomes if the Universities were swept away, make no unusual attempts to entrap the students by chicanery: Hence the only disturbances, which have arisen in these cities between the town and the University, have

* Tour in Germany, by John Russell, Esq. v. ii. p. 93.

† Though the office of *Proctor* is here called *necessary*, Dr. Knox’s account of the way in which it was discharged in his time at Oxford, throws some doubt upon its real utility. “A man,” says he, “might be a drunkard, a debauchee, and a very ignorant person, and yet long continue to escape the proctor’s animadversion and penalty; but no virtue or regularity could protect you from his severe censure, if you walked on Christ-Church meadow, or the High-Street, with a band tied too low, or with no band at all, with a pig-tail, or with a green or scarlet coat.” *Lib. Education*, v. ii. p. 138. The following observation of the same author may be quoted as showing the inefficacy of sumptuary laws in collegiate discipline: “There were few young men of fortune who did not keep horses in Oxford, especially after they had been prohibited by statute.” p. 167.

originated in the suspicions of the common people about the use of dead bodies for dissection. Even those students, who live entirely at their own disposal, only going to the college to attend lectures, are at least as free from vice as other young men of the same age. The professors, instead of applying to parliament, as the superintendants of academical education at Oxford and Cambridge have recently done, for additional powers to enforce order and good morals among their pupils, have almost entirely abandoned the use of those powers, which by their charters they already possess. The ease and pleasure, with which they discharge their functions, may in some degree be seen in the following declarations of one of the most experienced among them. "It is idleness, and want of interest in the pursuits in which they are engaged, which most commonly lead to irregularity on the part of the students. Take away these, inspire a love of study, create industrious habits, and you will at once supersede the invidious office of proctor, and render obsolete all penal statutes. Occupy the student's time, and use the means to make him feel the spirit of emulation, respect for his own character, and reverence for his teacher, and you will greatly abridge the labour of discipline, so far as regards regularity and decorum. These are the principles, upon which we endeavour to act in this University; and it is creditable to the character of youth to have it to observe, that they are in most cases found to be completely efficacious." *

* Outlines of Phil. Education, by Prof. Jardine of Glasgow, p. 398.

The remarks of Mr Campbell upon the *esprit de corps*, and the bad collective character, attributed by young men who are congre-

These observations may suffice to establish and illustrate the statement before advanced, that, *other circumstances remaining the same*, the largest towns and most populous districts are the fittest places for universities. The amount of the population is not the only thing to be considered. Among many crowded places those will be the most eligible, though inferior in the number and density of their population, which are favourable to health; which are adapted to cherish a taste for rural and picturesque scenery, or for beautiful and magnificent works of art; which are already rich in public institutions of a scientific, literary, or benevolent nature; or are distinguished by the intellectual acquirements, the virtuous habits, and the public spirit of their inhabitants.* It is now

gated for education in a small town or a village, appear to be most just and important. See *New Monthly Magazine*, for April, 1825, p. 410.

For a confirmation of these arguments, as far as respects breaches of the peace, we need not go beyond our own metropolis. The students of medicine, law, &c. in London are probably more numerous than all the resident students of Oxford and Cambridge put together. But who ever thought of enacting penal statutes and sumptuary laws, or of appointing proctors and taxors, to regulate their intercourse with the great body of the people? In that countless population, they make their bargains and transact the business of ordinary life on the generally received principles of justice and propriety; or, if they violate those principles, the magistrates and other officers are at hand to repress them equally with all other inhabitants.

* *Situ quid salubrius,*" says Lipsius in describing Louvaine, "*vel amœnius? Aer purus et ridens: loca passim vacua et delectantia, prata, agri, vineæ, luci, et rus, ut sic dicam, in ipsâ urbe. Mœnia conscende, et perambula: quæ subjecta facies? cujus frontem animumque non explicet ista mirabilis simul et delectabilis varietas? Hic segetes, poma, uvæ crescunt; hic pecudes balant, aut mugiunt; ibi aves garriunt et cantillant. Jam pedes*

unnecessary, it would indeed be presumptuous, to speak of London, since a large body of enlightened and patriotic men have there just set on foot an institution of the kind in question. First of all, *the North of England* claims attention, and next, *the West*. What town or city, in either of these large, opulent, and populous districts, shall first arrive at the honour of containing a NATIONAL UNIVERSITY, will probably depend on the inducements, which may be offered by the promptitude and liberality of their inhabitants.

aut oculos extra mœnia efferunt rivuli, aut flumen Dilia, vago flexu; sunt villæ, aut cœnobîa; est superbum illud Prætorium Heverléa; arboreta, aut silvæ intermixtæ; et ubique mœ locorum deliciæ. Nam de hominibus civibusque, quid prædicem? Solem non videre magis ad humanitatem et benignitatem factos." *Lipsii Lovanium*, iii. 1.

What place in the North, or in the West of England, approaches nearest to this inviting description?

THE END.

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* Harward's History of Printing, as a description of all the details of a mechanical art, appears unrivalled in its accuracy and fullness." *Land. Mag. Jan. 1826.*

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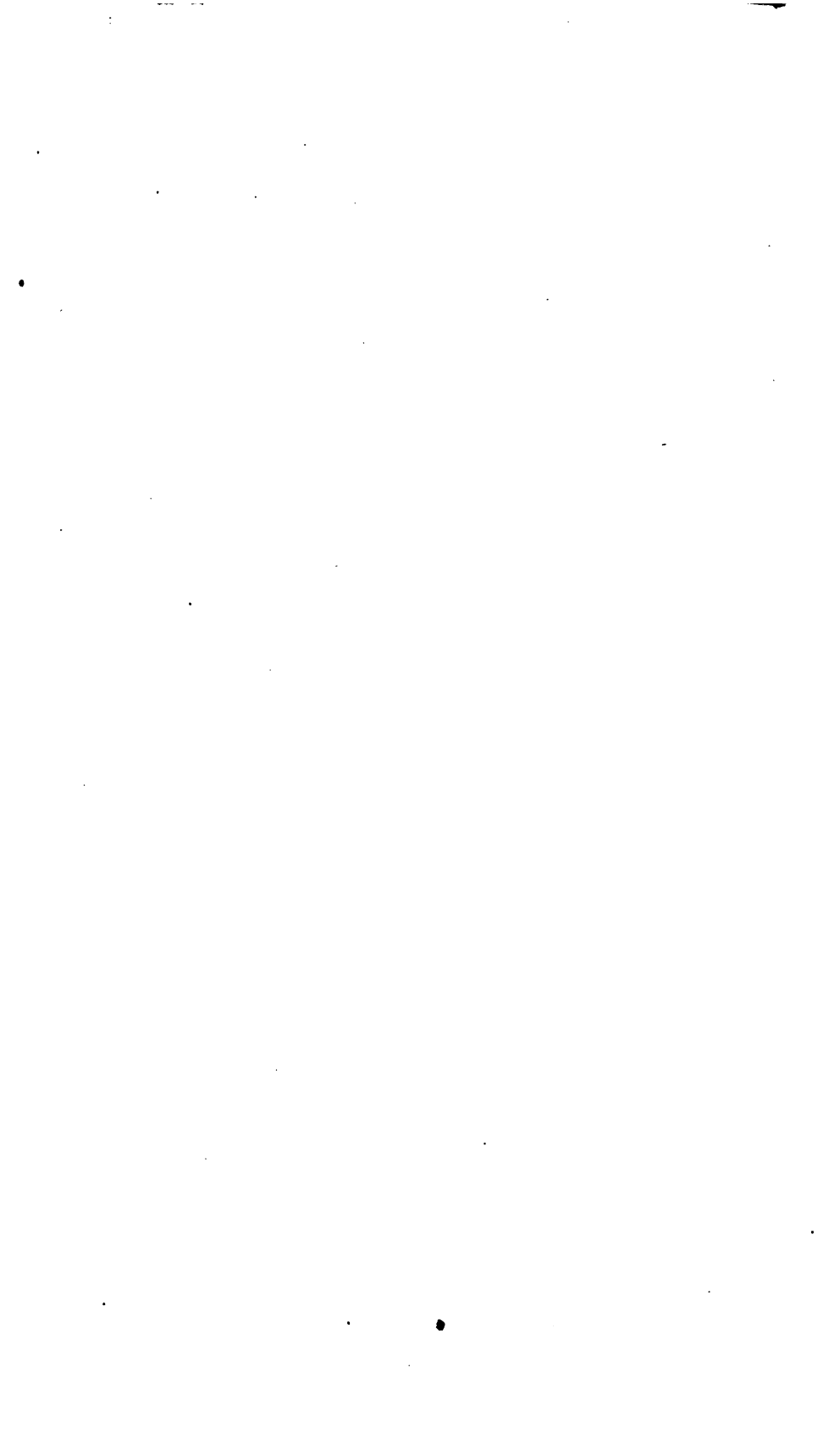
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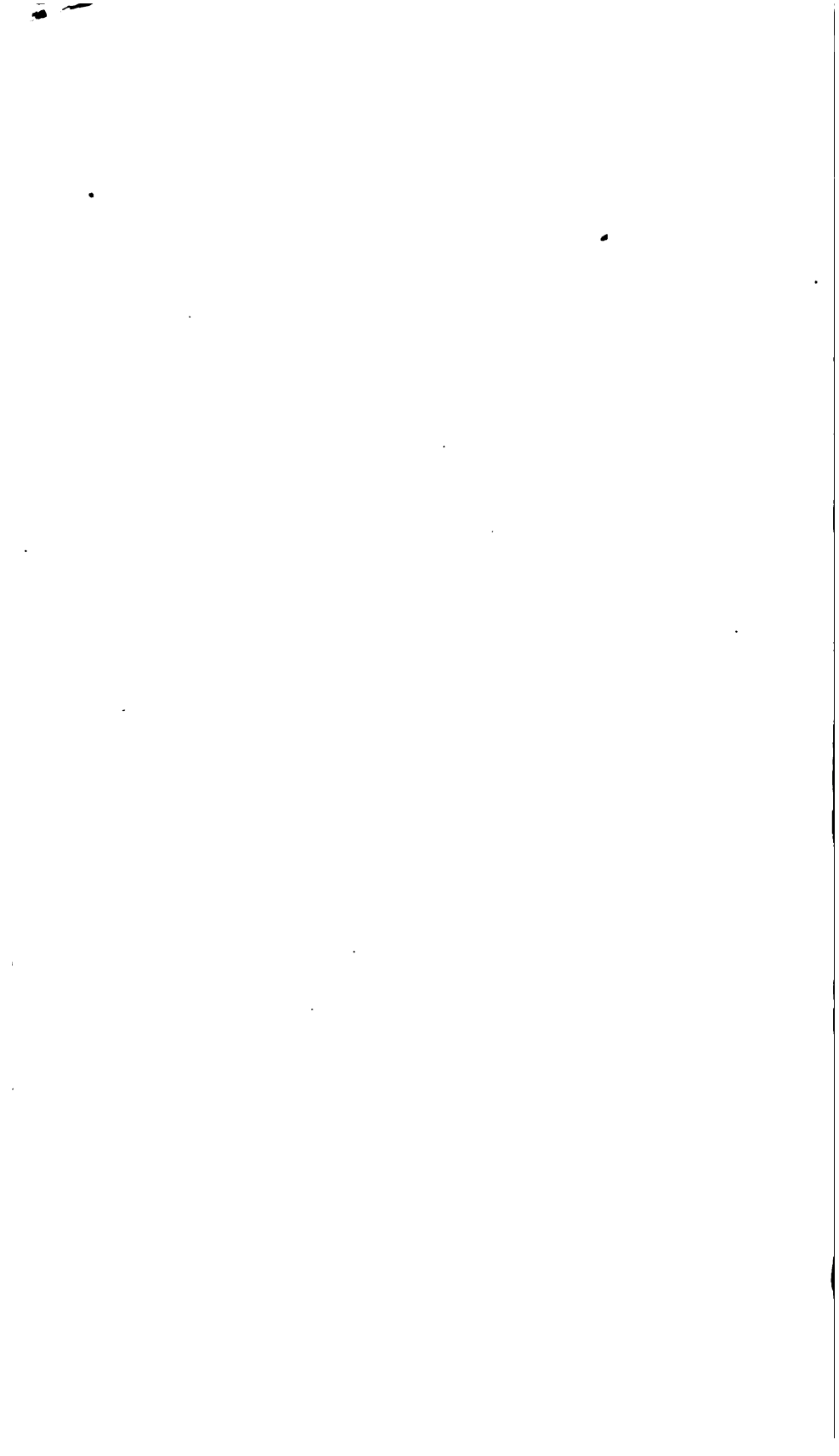
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